WORLD CALL

MARCH 1926

15 CENTS

This Year It's Memphis!

AT A meeting of the executive committee of the International Convention of the Disciples of Christ held in St. Louis on January 13 it was decided to accept the invitation to hold the 1926 annual convention in Memphis, Tennessee. The dates are November 11 to November 17.

Memphis is particularly qualified to care for the convention. The beautiful new Municipal Building which will serve as the convention hall contains two auditoriums, one seating 2,500 and the other approximately 8,000, and both may be thrown into one great auditorium seating 12,000 people. The hotel facilities are adequate and convenient, approximately 2,000 rooms being at the disposal of the delegates. The city officials, the Chamber of Commerce, the local newspapers, the sister churches and all of our own congregations are enthusiastic over the prospects of the gathering and are bending every effort to make it an outstanding event in the life of Memphis.

Begin now to plan and pray that a large and representative gathering of Disciples of Christ shall be present to rejoice in the victories of the past and to plan for the conquests of the future.

November 11—17

Wherein We Slide

Could a slip of a hundred and ninety-eight thousand miles be called a "little" slip? Manly Morton of Porto Rico thinks it could. He writes: "The January WORLD CALL has just come to me. As always it is chuck full of information, inspiration and life. I appreciate the place given to my article, *A Real Shepherd of the Hills.* However, there is one little slip which I would appreciate your correcting. In the first sentence of the last paragraph the article as printed reads, 'During his more than nineteen years in Porto Rico, Mr. Carpenter has traveled more than two thousand miles by Ford, horseback . . .' Now, that should be 'two hundred thousand miles' instead of 'two thousand miles.'" Little or big, we apologize for slipping, or could it be called land-sliding?

Our Cover

Is a typical bit of glorious Matsushima, Japan. The picture was taken by Editor W. R. Warren who seems to be fast mastering the art of photography in his desire to capture in tangible form the strange contrasts of sordid sin and exquisite loveliness he is finding in the Orient.

To India Next

In this and the preceding number Editor W. R. Warren has shown us that out of the welter of war, the incubus of dead customs and the confusion of millions awaking at home and other millions intruding from abroad, great China is moving into the light and taking her place in the better world that is coming to be. Mr. Warren left China for India and the Philippines before Christmas but hopes to return in the spring and see more intimately some of the signs of the dawn. Meanwhile we will be hearing from him some interesting stories of India and the Philippine Islands.

Mrs. Atwater Improves

The latest word from the bedside of Mrs. Anna R. Atwater, who has been ill at the Missouri Baptist Hospital, St. Louis, for several weeks, is that she is slowly but steadily gaining in strength. Her complete recovery and return to health is the daily prayer of the headquarters' family, as it is that of thousands of friends all over the world who know of her illness.

The April Number

Is to have for its major theme the work of the department of the ministry, that department which counsels young ministers, heartens those out in the midst of the fight and provides a haven of refuge when life's force is spent. A special feature will be the picture gallery and brief biography of fathers and sons in the ministry today, a challenge to parents and children alike.

WORLD CALL

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The Mongo Trail (poem) Back cover

Mamma Ji says she has never done anything very great. She says about all she has done is to keep well, stay on the job, keep up her faith, and love the people. Note those four points. I count those points about the biggest things that anybody, anywhere, can do. To keep well, to stay on the job, to keep a firm grip on faith, and to actually love the people. Mamma Ji, your simple philosophy incorporates the greatest things in human existence!

—Bert Wilson, in *Mamma Ji of Bilaspur*

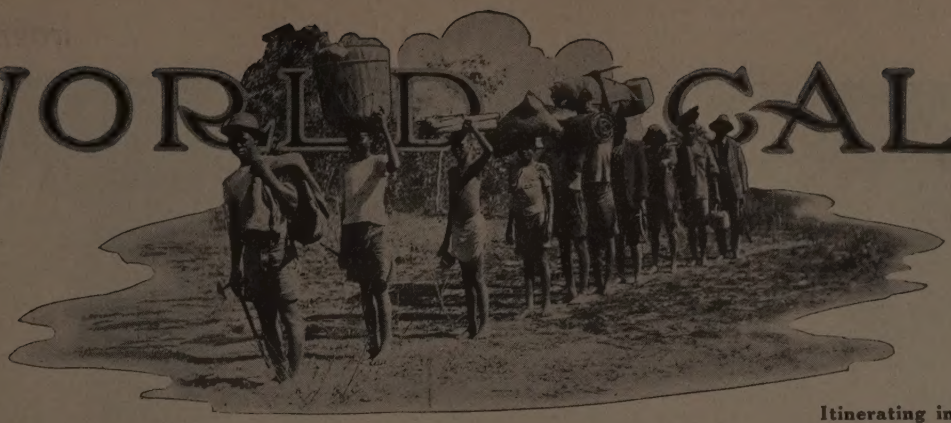
Miss Mary Kingsbury (Mamma Ji)

Born, Hutsonville, Illinois, 1857 **Died, Bilaspur, India, 1926**

For forty-three years a missionary to India
(See page 22)

Who Follows in Her Train?

WORLD CALL



Itinerating in Africa

Volume VIII MARCH, 1926 Number 3

Crusaders and Gentlemen

THE men who made the word "Crusader" to represent the utmost in zeal showed no sort of tolerance toward men whose faith differed from their own. Men of strong convictions have generally been like that. The Puritans drove legions of devils out of England and laid enduring foundations for righteousness and prosperity in America, but marred their record by burning witches and persecuting Quakers. The Mohammedans demolished the idols of half the earth but drenched three continents in blood.

On the other hand, men who are considerate of the opinions of others generally show a fatal tendency toward lukewarmness in their own faith. Erasmus saw all that Luther saw but did nothing about it. The Greeks who reached humanity's zenith in art and culture sank gradually into nonproductive weakness.

Of all men, the modern missionary in foreign lands has most successfully combined zeal and tolerance, faith and fairness, energy and courtesy. He is both a crusader and a gentleman, as his Lord was preeminently. Jesus denounced the Scribes and Pharisees but stretched out loving hands toward a young man who was the flower of their class; he drove the mercenary hordes out of the Temple but dined with Zacchaeus. His first and foremost foreign missionary "became all things to all men that by all means he might win some." The prevailing type today is just that sort of an ambassador of his Lord. He is loyal unto death to him who sent him far from home and kin, and at the same time he has the intelligence to appreciate and the fairness to acknowledge all that is good in the life and religion of the people he approaches, strange and alien as they are to him. With untiring enthusiasm he labors day and night to spread abroad the light of the glory of Christ, while he candidly recognizes gentleness in the Hindu, spirituality in the Buddhist, integrity in the Confucianist, and the Mohammedan's faith in one living God.

Of course the man who thus consistently respects other faiths finds closer kinship with Christians of all communions. Indeed, he hails as brother every man who wears the name of Christ. The finest fellowship in all the world today is this freemasonry of missionaries of the one cross. And the sorest trial of their lives is not the hostility or indifference of the people to whom they present the Christ, but either the arrogance or the heedlessness of their brethren at home. Many there are among those who should be their supporters who seem to demand that the missionary represent God, who is love, in such a way as to engender in their converts hatred, not only of the old religions from whose partial light they have come out into the full day of Christ, but also of all who serve Christ more or less differently from the way they have learned.

CONFRONTED by the two evils the missionary chooses neither intolerance nor indifference, but so consistently maintains the balanced character of crusader and gentleman that he throws out a mighty challenge to this divided age of ours.

Consistently again missionaries, more than any other educated group in our modern world, marry and have a creditable number of children. The general tendency, long lamented, is for the most highly educated, and presumably the most desirable members of society, to have no children or only one or two to the home, while the least favored masses of humanity multiply amazingly. Ordinary culture seems to destroy the instinct of reproduction both of faith and of person, but the missionary's extraordinary culture enhances the vigor of manhood's most divine attribute. Personal ease and comfort count for nothing against the passionate desire to see others come into the new life in Christ Jesus which makes earth heaven for him.

Helen Drummond and her friend, Karuna Swamy, at the side of the "Queen's Summer House," Mahoba, India, overlooking Lake Kirat.

A View of Foreign Missions

After a Journey Around the World

By IDA WITHERS HARRISON

OUR TRIP around the world covered a period of eight months, and five months of this time was spent in the Far East. We were in India from the middle of January to the middle of February, 1925, a great time for pilgrimages, we were told. I had never before seen crowds of pilgrims, and they touched me deeply. I was fortunate enough to have a missionary of the Presbyterian church, Dr. Lucas, who had been in India for fifty-four years, to tell me many things about the pilgrims in that land. He drove me along the roads leading to Allahabad and to the *mela* grounds on the banks of the Ganges River. At Benares, as well as Allahabad and at other places, we saw thousands of men and women toiling on foot through the deep dust, the hot sun beating on them during the day, often sleeping out of doors through the cold nights. I saw a man lying in the dusty highway, then rising and walking the length of his body, then stretching himself on the road again—measuring by his prone body all the way to the shrine for which he was bound. All the pilgrims were on the way to some place that was holy to them, many like Kim's Tibetan priest, seeking for the sacred river whose waters they thought would wash away their sins or their diseases, all searching for something that would explain to them the enigma of life.

Often this quest finds expression in the ways that are strange and unlovely, sometimes uncouth, even degrading to us. But even with that it has for its background a noble discontent with any philosophy of life that makes the brief years we spend on this earth the whole of man's existence. With them religion seems to be the chief interest of life; there is none of that chilling materialism that we sometimes find in our land which says, "Soul, thou hast much goods laid up for many years; take thine ease; eat, drink and be merry."

As I watched these multitudes of pilgrims, I thought of Paul telling the Athenians that they were "very religious" and of Dean Farrar's fine phrase about some heathen of long ago, Socrates, Seneca, Epictetus, when he called them "seekers after God," and wondered if I dared call these toiling pilgrims by the same noble words. Whether we are ready for that or not, at least they should be a trumpet call to us, to take to them the knowledge of him whom they ignorantly worship and who alone is the way they should travel, the truth they seek and the life that explains this earthly life.

We are not fit to take this gospel of Jesus Christ to them until we can feel in our hearts that other saying of Paul to the Athenians, "God hath made of one blood all the nations of men, to dwell on all the face of the earth." We must go as brothers, children of the same Heavenly Father, taking to them a birthright that is already theirs, of knowledge of the truth that will make them free from error and superstitions. Our approach to them must be one of understanding and sympathy, remembering that out of the Orient came both the Jewish and Christian religions, and study them with the respect they merit.

Mr. Gandhi was quoted to us in India as advising Christian missionaries "to study the non-Christian religions for a sympathetic approach." That is, try and find points of contact with these ancient faiths and build on them. We can find many such points of sympathy in the fine ethical teachings of Confucius, and in the great truths taught by Gautama, the founder of Buddhism. This Indian Prince left his kingdom, his wife and his son to become a pilgrim in search of truth, and for six years lived as a hermit in the wilderness. When revelation finally came to him, he spent the rest of his life in preaching the truths he had found and trying to raise men and women to higher and purer ways of living.

Is it not better to recognize the truths in these old faiths, and add to them the purifying, vitalizing, spiritualizing teachings of Jesus about the life that now is, and the life that is to come, and thus leaven the whole lump? Is not this wiser than to confuse their believers by sweeping away all their beliefs, good as well as bad?

Foreign Missionaries, Our Ambassadors and Interpreters

It is evident that such a sympathetic approach to peoples of oriental lands and ancient religions requires missionaries of thorough equipment. Such preparation we have been giving at our College of Missions since its beginning in 1910. It furnishes the foreign missionaries of the Disciples of Christ with post-graduate work and the highly specialized training that conditions of today demand. There are now on the foreign fields of the United Christian Missionary Society about three hundred graduates of this institution with thorough training in the Bible, and the power to impart the gospel message and also the knowledge of the religions of those to whom they are sent. Theirs is the noblest calling in the church of Jesus Christ; they are his ambassadors and messengers to a needy world. To regard their relation to the society which sends them merely in terms of employees to a business corporation is belittling their high calling in Christ Jesus; we would rather think of them as our colaborers in hastening the coming of the Kingdom of Heaven, and look to them as interpreters, both to the church at home and the church on the mission field, for mutual understanding and helpfulness. To deny to them the right of liberty in matters of opinion in Christ Jesus, that we claim for ourselves, is to impose a yoke on them that neither we nor our fathers in the faith were able or willing to bear. And to think of the recall of those of blameless and useful lives on the firing line of the church is an indignity to them and a cruel blow at our mission work.

Cooperation Needed to Win the World

A journey around the world shows us that we live in a new day, where distances are eliminated by modern inventions, and that now the earth is one great neighborhood, connected by telephone, by telegraph, by radio in the regions above, by cable in the waters beneath, by countless agencies for transportation on land, on sea and in the air. When John the Baptist announced, "The Kingdom of Heaven is at hand," he did it in terms that sound like our methods of transportation; he said that valleys should be filled, hills and mountains should be leveled, the crooked made straight and the rough places smooth —and all should be a highway for our God. These new agencies for travel and contact that now girdle the earth should be such a highway or they fail of their deepest purpose. Along with these, we find barriers broken down, and the voice from heaven sounds more strongly and clearly now than ever before.

"Behold I have set before thee an open door, and no man can shut it." If these opened doors and leveled barriers, if these facilities of communication and transportation are not accompanied by an elimination of the human and spiritual differences that have separated the

peoples of the world in times past, then are we unworthy to live in this new and great day of the world's history.

It is a day of unrivaled opportunity, when every soul should believe that the Kingdom of Heaven is at hand. What stirrings of heart among the nations of the world, what unprecedented efforts towards an era of peace, and good will among men, when fifty-five governments sit down together to plan and work for the time when wars shall cease unto the ends of the earth! When we have this amazing cooperation among political states for world betterment, is it not time for the church of Christ to stand unflinchingly for cooperation of all the Christian forces on the mission field, in order that the coming of the Kingdom of Heaven may be prospered and hastened? It is the great task of the church—it is too great a task for any one communion of the church universal to accomplish.

And even if one branch of the church could perform the colossal commission of going into all the world and preaching the gospel to every creature, it would not be the more excellent way. Jesus said, "If I be lifted up, I will draw all men unto me." Can a divided church lift him up, so that the waiting world can see him as he is? The most thrilling moment to me in the Edinburgh Conference in 1910 was when that brilliant young Chinaman, Mr. Cheng, said, "The oriental churches take no interest in the denominational differences of western Christian churches; all they need is Christ; all they desire is a United Christian Church of China, of India, of Japan."

Can a divided church answer this deep need and desire? No—the prayer of the Master has new urgency now: "That they all may be one, that the world may believe that thou hast sent me."

The call of this great hour is for the whole church of God to move forward as one united army, so that the kingdoms of the world shall become the Kingdom of our Lord.

George W. Muckley Passes

GEORGE W. MUCKLEY is dead, and the family tie at headquarters is broken. It was not cut suddenly for the seriousness of his condition was known and, as we kept in constant communication with the hospital at Kansas City, we realized that the end was near. He died peacefully on Saturday, January 30, at two o'clock in the afternoon. He would have been sixty-five years old on Monday. Mrs. Muckley, Dwight H., Robert, George Herbert and Betty were all at his bedside. He was buried in Mt. Washington Cemetery in Kansas City in the Muckley family lot on Monday afternoon from the Independence Boulevard Church. It was peculiarly appropriate that his death should occur in the city where for so many years he lived and labored and was beloved, where the Church Extension Board, synonymous with the name of George Muckley, was located in 1888 and came to the rich fruitage of its growth. It was also fitting that at his funeral words of comfort and hope should be spoken by those whose lives had been most deeply blended with his, George H. Combs, his pastor for thirty years, George A. Campbell, his present pastor in St. Louis, F. W. Burnham, the chief of his colaborers in the United Society, R. H. Miller, his team-mate on the Men and Millions campaign, Burris A. Jenkins, pastor of the Linwood Boulevard Church, and B. A. Abbott, his lifelong close personal friend.

Simultaneously with the funeral service in Kansas City a memorial service was held in the chapel at headquarters, and at the same instant the Southern California state board met to mourn its loss and honor his memory. How many other such services were held we do not know.

Four days have passed since his death and as we go to press we are still too stunned, too shocked to realize that George Muckley has gone from us. The office will never be the same. A sense of tragedy has fallen over the brotherhood from coast to coast and with thousands of others we mourn. A tribute to the man and his inestimable, his practically unparalleled contribution to the ongoing of the kingdom will be given in April WORLD CALL.

Paganism versus God

By W. F. ROTHENBURGER

—E. T. Bowman.

A wayside idol on Lake Hakone, Japan. The stones are prayers made to it by passers-by

A TRIP through the home land either by steam or by automobile brings one face to face with church spires, Christian schools and other similar institutions in country, village, town and city, bearing testimony to the fact that Christianity is the dominant force in the religious life of America.

Contrast with this one's observations in non-Christian lands. Mosques, temples, myriads of mute idols and great multitudes of people as sheep without a spiritual shepherd. Only sporadically does one find a Christian institution and with few exceptions the contrast is, to say the least, suggestive of infancy. One could travel miles and see literally millions of people without meeting a single professed Christian. When I asked one of the missionaries what in his mind was the greatest obstacle to the missionary program, he replied without any hesitancy, "The terrible consciousness of the pagan hordes and of the fact that thus far Christianity has only scratched the surface." To breathe daily the very spirit of paganism as missionaries are compelled to do, to be always within the sight of mosques, temples and idols and to be compassed about like bees with non-Christian multitudes is to run head-on into problems and situations which from the distance we scarcely contemplate. It is a clean-cut issue of paganism versus God.

I

Over the gate of the British legation in Peking is the inscription—"Lest we forget." This meets the gaze of native and foreigner alike every day of the year, unfortunately keeping alive the memory of the Boxer trouble and perpetuating the spirit of hate. It was behind those walls that foreigners of all creeds and no creed found refuge in the year 1900, during those bloody days when China sought to rid the country of all "foreigners." In this same fashion men and women of all creeds

seek moral and spiritual protection and companionship in social, educational and religious organizations. What is more, native Christians have similar impulses. The spirit of sectarianism may isolate, but the spirit of Christ is as strong as the law of gravitation.

The inevitable result is that missionaries of most communions gravitate toward each other as naturally as steel filings are attracted to a magnet. Going on the long journey from Nanking to Peking on the Blue Express there were probably fifteen or twenty of us white people on board. Each coach was guarded, an armored car next to the engine carried soldiers, every station exhibited its guards and search lights played each night from both front and rear of the train. We were in an idolatrous land with internal wars waging and with professional banditry getting in its work. It was perfectly natural that soon nearly all the white passengers gravitated to a single coach to exchange ideas. Most of them were ministers and missionaries. There were at least half a dozen denominations represented. From Tientsin to Peking only four were left. While two of these were Nazarene representatives and the other two were Disciples, we were deeply conscious that our spirits were far more akin than the spirits of the Confucianists and Buddhists who literally swarmed about us.

It is therefore not surprising to find in many of the great centers missionaries from all communions gathering together for mutual benefit in strengthening their moral and spiritual lives. We found in the Missionary Home, a small hospice in Shanghai, about fifty missionaries from all boards, which was no doubt many more than the number who chose to stop at the public hotels. This is a meeting place for Christians passing through. Neither was it surprising that in Tokyo, Japan, we found missionaries of all boards, both those who are regular and those who are working independently, at the Union Church. It could scarcely be otherwise.

II

Furthermore, it is difficult enough for missionaries to interpret Christ alone, without the added task of explaining Western denominationalism and sectarianism, and without fencing Christians off in ecclesiastical groups. The native can easily understand, when he sees the words "American," "French," "German," or "British Legation" over the entrance to some compound. There is nothing confusing about such familiar and uniform signs as "British-American Tobacco Company," "American Express Company," "Standard Oil Company," "Singer Sewing Machine Company," and these are found in nearly every corner of his land, but it would be terribly confusing for him in the field of religion to see such a sign as this over a church, "The *Dutch* Reform Church of *America* in *China*."

III

It is little wonder that the urge for Christian statesmanship is so much more powerful to many souls than the plea of sectarianism. It is the former which, linked with the passion for Christian conquest, drives most missionaries into the heart of paganism and it is the same thing which rivets them there. Is it any wonder that with limited funds at their disposal, with undermanned stations and with the terrible impact of paganism in evidence at every turn many great hearts have been unwilling to duplicate the efforts of their Christian fellows? These men and women have been willing to invest their all in competition with heathenism but not with their fellow Christians.

Of course, there are instances where sectarian competition and duplication still reign even on the foreign field, but that spirit is "Made in America or Europe." For example, in Jubbulpore, India, one finds two Bible colleges. It was my privilege to speak to both student bodies. But when I found two institutions within a few blocks of each other in the heart of Buddhism, with two faculties, two equipments, two budgets, with a combined student body of fifty, I must confess to a sense of humiliation. They were teaching the same God, the same Savior and the same Bible, but at an expense out of proportion to their student bodies. At the same time both communions were in the business of cutting budgets to the bleeding point. This is the result of sectarianism triumphing over Christian statesmanship. But when Christian statesmanship triumphed over sectarianism in China the result was the forming of the South China Evangelistic Association; Nanking University and Union Theological Seminary fostered by three communions each; Ginling College for Girls with eight different Christian agencies cooperating; and Peking University under five communions, whose expansive campus will soon be graced by seventeen beautiful buildings. Still more recently, Griffiths John, Wesleyan and Boone universities have combined in Hankow, and this is to mention only a partial list.

It is not difficult to see how, surrounded by our American environment, it may be possible for one to wish his representatives in the Orient to place *his* denomination above the larger kingdom interests, for we have been schooled to it; but to stand in the presence of eight hundred millions of the human family where ninety-eight per cent are pagan, it is increasingly difficult to believe that Christ is pleased with those who assume to build up a segregated and a sectarian work. For a missionary to do the latter may please his sectarian

friends at home, but when he plays the part of a Christian statesman he is sure of pleasing God. I can conceive of no greater calamity which could overtake Christianity in the East than that it should duplicate the divisions of the West and be shackled by its denominational trappings. On the other hand, I can conceive of no greater stroke to be made in missionary statesmanship than that we at home should bid our representatives God speed in every worthy attempt to unite their efforts with all others in battering down the stubborn walls of paganism.

IV

Once more, it is so easy for us to think of the "poor heathen" as entirely devoid of culture and of historic background. But when one recalls that the ancestors of these brown and yellow people were wearing costly silks when ours were roaming over Europe clad in the inartistic skins of beasts; when we remember that China's history began to blend with tradition as early as 2800 years before Christ; that India and Egypt possessed a highly developed civilization as far back as 5000 B. C., then we cease to underestimate the people whom we seek to Christianize. The same God who placed the diamond mines of Golconda in the East, out of which came the Kohinoor and the Orloff to enrich the thrones of England and Russia, did not forget to plant some of the great lives of the world in this same region. In these modern days to sit in the presence of a Tagore, a Natarajan, a Devedahr or a Gandhi is to be conscious that among these ignorant masses God has also planted personalities of the first magnitude. Then to stand within the shadow of the noble Taj Mahal in India or within the confines of the expansive Temple of Heaven in China is not only to lament their heathen setting but also to respect the imagination of the ages and the peoples who produced them.

We who expect our missionaries to ignore such riches handed down from the past and held so sacred by these peoples, are expecting the impossible. Furthermore, if we demand of them that they plant an occidentalized cross in the Orient we compel them at the outset to erect an insuperable barrier. E. Stanley Jones of Lucknow relates that after he had preached a simple sermon on "Christ," a learned native barrister arose in the audience and said, "Is that what you are trying to do? Do you want to give us Christ and Christ alone? If you do, I do not see how we Indians can hate him. I thought you had come to wipe out all our past and all our Indian culture. Then let us take him and interpret him through our own genius and life." To trust the simple gospel in the hands of the unfolding East is not to corrupt or to retard but to hasten the spread of the kingdom in those great regions. It is found that the gospel sword wields there a keener point when removed from its Western scabbard.

V

Along with this goes the sense of national pride which the missionary soon discovers. This also cannot be ignored. National pride is not confined to any one people. The spirit which prompted the Boxer uprising a quarter of a century ago is closely related to the spirit which only yesterday prompted our government to pass the Exclusion Act. It is this same spirit which in modern days precipitated the Morocco trouble, caused the Druse uprising in Syria, created the Arabian temper in Palestine, coined the slogan, "Egypt for the Egyptians," precipitated the Chinese Student Movement and threw Mahatma Gandhi into an Indian prison. Religion does not escape this natural tendency any more than do governments or economics.

It is not strange, therefore, that in many fields there is a persistent desire for native determinism in the missionary program. China, for example, seriously doubts whether her students even in the mission schools can be patriotic as long as they are under complete supervision of the "foreigner." Neither is it strange that the native church should long to become indigenous, believing that to always be under control of foreigners is "degrading" to the Chinese and hinders their natural and justifiable aspirations toward independence.

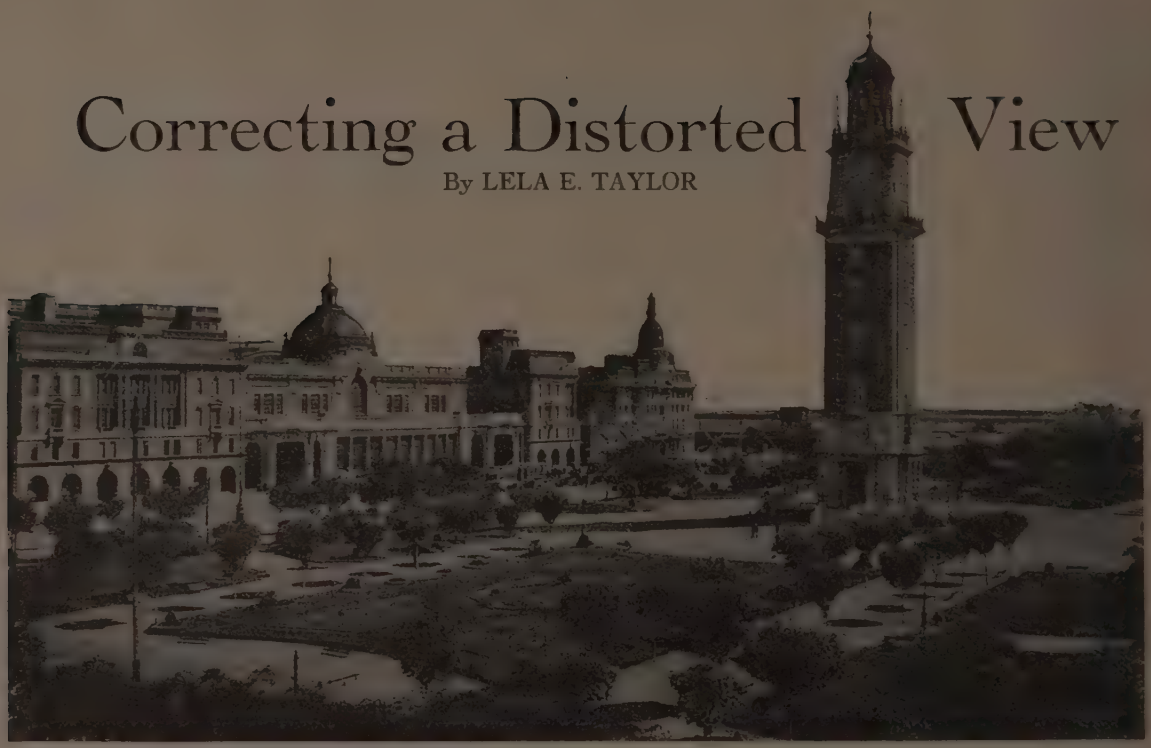
This does not mean that the East does not want any more foreign missionaries but it does mean that those who go must be of the highest quality, of the finest preparation, and must possess both the spirit and the capacity to train native workers.

VI

All of this makes the missionary task highly fascinating and challenging. Yet we are all at the crossroads in the missionary enterprise. We must not choose the wrong road. It is a time when we must see our task not from a western office or pulpit only, but also from the close range of the missionary and his laboratory experience. It is a time not for competition between boards but for cooperation; not for sectarianism but for Christian statesmanship; not for the building of denominational fences but for the building of the kingdom. It is a time for courageous prophets, not for ecclesiastical and designing politicians; a time for the abundant life, not for dwarfing dogmas. It is a time for Christian America to release her resources, to trust her spiritual ambassadors and to give the spirit of Christ open channels to work out the will of the Father in the Orient.

Correcting a Distorted View

By LELA E. TAYLOR



The Retiro Station and plaza at Buenos Aires, Argentina

WALTER BABSON on his visit to South America was in conversation with the president of the Argentine Republic, and the Argentinian asked his friend from the north the reason for the difference in progress. Mr. Babson hesitated, the story goes, when the President said, "I know the difference. The founders of the United States came to the New World seeking God; those who came to South America came seeking gold."

A visit to the Latin lands emphasizes in a way never to be forgotten the glorious heritage which is ours from our Puritan ancestors.

Throughout all of South America the Spanish and Portuguese came as conquerors rather than as settlers, and immediately taking the reins of government, settled *upon* rather than *among* the natives.

In spite of considerable intermarriage, the results of this settlement are found today in the cleavage of the population into two widely diverse parts. Above is the small educated, well-to-do, mainly white governing *class*. Below is the great poor, ignorant laboring *mass*, composed of Indians, Negroes, and half-breeds of many degrees and combinations. There is no great middle class and no wide distribution of the responsibilities of government or of economic opportunities.

The Roman church came simultaneously with the armies of the King of Spain. It planted many missions but instead of Christianizing paganism it allowed Christianity to be paganized. It is not difficult, therefore, to understand why the educated have turned away from religion. Someone has put it this way, "The prevailing form of religion has been given 400 years of a clear field and unembarrassed opportunity. The result does not indicate any claim to hold the field alone. The prevailing agnosticism in the highest circles and the utter spiritual destitution and prevalence of the crudest and most ignorant superstitions in the lowest circles call for more Christ revealing agencies than the lands themselves provide."

In Salaverry, on the west coast of Peru, in the middle of the intersection of the two main streets, stands a huge cross. On this cross are nailed the articles which have connection with the crucifixion story. The natives are told that these are the real objects. The worship is so planned with the old Indian idolatry, that on one arm of the cross there was nailed the disk representing the sun, and on the opposite arm the crescent representing the moon of the old pagan worship. Standing before the cross, which to us represents reconciliation and peace, one contrasts what it means to these people—only a symbol of tragedy. There you see the crown of thorns; the cock that crowed in the morning and gave Peter his warning; the ladder

that was used; the nails; the hammer; the sponge; the rod with which they smote him; the hand that struck him. There is no school for the children in that little city, nor in all of the coastland, and no hope except such as is given by this distorted idea of Christianity.

A common street scene at the Callao, Lima, Peru, port

Another illustration will serve to show conditions in the cathedrals of the cities.

Go with me to the Santa Domingo Church in Lima, Peru, that old city of the kings and the South American center of Romanism. Just inside the door to the right in this magnificent building is a little chapel. Here are three life-size images of the dead Christ. As you enter, directly in front is a large glass casket. In it is the form of Christ —propped up on a sort of wooden pillow. To the right is a large image of Christ on the Cross. To the left the most hideous representation I saw on the journey—a dead Christ seated in a chair. The chair was covered with a purple velvet drapery on which was pinned all sorts of pins and trinkets, the gifts of those who had sought healing there. All of these images, dressed only in the loin cloth, are the jointed manikins which are carried through the streets during the Easter celebrations. The weak face, the matted hair, the red paint to represent blood, the glassy eyes—all of these things, such distorted pictures of our Lord, made one wonder miserably whether such an idea is not as bad as not to have known him at all.

The famous *gaucho* or *cou-boi* of South America. Notice his "sheath" trousers and puttees (*sin zapatos*) without shoes

The present leaders of Latin America are revolting against such institutions and such ideas. They want new things, new programs.

One of the most prominent and permanent features of Latin America is its immense size. Without an adequate comprehension of the extent of territory covered by the various republics, it is impossible to surmise their capacity in agriculture, industry and population. Too often the mistake is made of picturing these countries as states, in the North American sense of the term. Since Brazil is the largest country of South America, we are more than likely to lay it over our mental image of Texas—our largest state. Because Chile is on the west coast, we unconsciously compare it with California.

This sort of visualization is easy to understand and hard to overcome. It will perhaps take scores of years to rectify the faulty conception which we have formed of the countries of South America. Brazil is as large as the United States proper and an extra Texas. Chile, the shoe string republic, is 3,000 miles in length, a distance equal to that from New York to San Francisco, and is twice the size of California.

Where the lover of exquisite pottery revels: a Bolivia street bazaar of porcelain ware

Every Latin American country

is today suffering from lack of man power. Vast stretches of land lie unused, and tremendous natural resources remain undeveloped through want of population. Nations all over the world are "bankrupt in space." The tide of immigration is flowing into Latin America. It is predicted that by 1927 a half-million will have entered—and that at the end of the century the population of South America alone will have increased from 80,000,000 to 150,000,000.

A group of our Buenos Aires force

Back row, left to right: Mrs. Tolbert Reavis, Miss Ruth Fish, Miss Lela Taylor of St. Louis, secretary in the department of foreign missions, United Christian Missionary Society, Miss Mae Beisell of the Methodist board, associated with Miss Fish in Instituto Modelo, Mrs. Howard Holroyd; front row: Abner Johnson, Tolbert Reavis, Howard Holroyd.

The natural resources are limitless. Dr. Browning says, "In a very real sense the future wealth of the world lies buried there, needing only the quickening touch of human genius to develop it. Here is the greatest undeveloped wealth-producing territory in the world. To a degree that can scarcely be realized by those who do not know it, it is an area of vastness and potentiality, and the tide of immigration that is now setting in is but an earnest of that which is sure to follow. There is scarcely a product of mother earth that contributes to the well-being of the human race which is not found within its borders. Mines, forests and grazing lands, unequalled in any other part of the world, offer amazing attractions, and tillable soil calls for the plow and the guiding hand of man." What of economic conditions? Most of the capital for the development of the natural resources has had to be imported from outside. Money is exported to foreign countries in return for foreign investments. One writer puts it this way, "The people who have been working in the mines or who have been developing the oil wells are as poor and wretched as if they were living in the most poverty stricken region of the globe. Their share has been only hardship and poverty while they have helped to amass immense fortunes for the foreigners who refuse to turn back their profits to the development of the country and the creating of better living conditions. Foreign capital is needed—but a new day has dawned on the world. A new spirit is needed in investors in Latin America, more unselfishness, more regard to the future, a more humane feeling within them in respect to their dealing with people."

A habitual user of *coca*, a South American shrub which is a powerful nerve stimulant, producing a morbid and lethargetic condition

In the Panama Congress in 1916 Erasma Braga, one of the most influential Christians in Brazil, in speaking of his loved continent, cried out, "Here is my beautiful South America, so great and beautiful in body, but her soul is dead. Oh God, breathe Thy quickening spirit on my beautiful South America." Mr. Braga was the chairman of the Congress on Christian work which met in Montevideo, Uruguay, last April, under the auspices of the Committee on Cooperation in Latin America. Here 315 people from thirteen communions representing thirty-nine religious organizations gathered together to face the implications of the last great conquest, the conquest of South America, for Jesus Christ.

S. G. Inman, executive secretary of the Committtee on Cooperation in Latin America says, "The visit of sixty North American Christian leaders was the most important gesture that North America ever made toward the spiritual life of the southern

continent. The anxiety of South America to know about the inner life of North America was shown wherever we went. You make great efforts to build up commercial relations with us. Give us of your rich accretions in the realm of education, social philosophy, ethics and soul culture."

The findings of that great gathering gave North America a chance to do this thing in a definite way. Six continental workers are asked for, to be cooperatively supported by the religious bodies who work through the Committee on Cooperation—a specialist in social service, a specialist in public health, a publication agent, a secretary for cooperation for Spanish speaking South America, workers for students in university centers and among special groups of educated people, workers among Indians.

This cooperative program is the biggest challenge ever put before the Committee on Cooperation in Latin America. What advances would be made in South America if it could be carried out! We cannot touch the problem as individual church groups. Only unitedly can we get the support of the idealists of South America who are now deeply stirred over the spiritual life of their people.

The plans were worked out and unanimously adopted by the Congress group representing widely different types of thinking. During those days as Chairman Braga put it, "We had been very near to the cross of Christ and the space around the cross is so small that there is no room for us and our prejudices."

Home Missions Councils Meet

By DAISY JUNE TROUT

THE annual joint meeting of the Council of Women for Home Missions and the Home Missions Council, interdenominational organizations, was held at the Buckingham Hotel in St. Louis, January 21-25. More than 250 official representatives and interested visitors were in attendance from forty-two home mission boards throughout the United States and Canada.

Judged by the fine committee reports, indicating progress in nearly all fields, and the outstanding speeches made by officials from many of the mission boards represented, this was one of the most important meetings that these two Councils have ever held. Tentative plans for closer cooperation with the Federal Council of the Churches of Christ were drawn up for submission to the boards. This, if ratified, will tend to eliminate overlapping in the work of these organizations and make more effective the work with state and local groups.

Among the outstanding messages was that concerning evangelism, "Essential Factors in the Building of a National Christian Conscience," by Dr. E. Y. Mullins, head of the Southern Baptist Theological Seminary at Louisville, Kentucky. Dr. J. MacDonald Webster, of Edinburgh, Scotland, spoke on the subject "Our Jewish Neighbors." His message indicated the importance of a strong presentation of Christianity to the Jewish people and the opportunity of their interest because of the political freedom and liberty that has recently come to them. Of particular interest was the unique message on "The Interpretation of Church Architecture" by A. F. Wickes, in charge of the bureau of architecture of the United Christian Missionary Society.

The man, perhaps, who carried his audience with him as no other speaker was able to do was Isaac M. Greyearth, religious work director at two government schools for Indians in South Dakota. Mr. Greyearth claimed the distinction of being "a one hundred per cent American." His engaging and winsome presentation of his subject, and his evident love and respect for his people, old and young, gave all who heard him a clearer vision of the response the Indians are making to what the churches as a whole are attempting to do for them.

An address on "Some Aspects of Home Mission Publicity," by Jay S. Stowell, excited much admiring comment. Mr. Stowell struck a decidedly forward note when he plead for such publicity as would clearly represent the needs of the fields and yet would not humiliate certain groups by reference to specific instances of poverty and ignorance, even though such might have the effect of securing funds for any particular field.

Saturday evening was in large part a young people's session. Two young men reported on the Interdenominational Young People's Conference held at Evanston, and that youth was demanding cooperation between denominations was the note which was repeatedly sounded in both speeches. A presentation of the Student Fellowship for Christian Life Service was made and a vivid summary given by Dr. John McDowell of the Presbyterian board on "The Demands of Youth Upon Religion."

The official sessions of the annual meeting were closed on Monday, January 25, with an address by Dr. H. Paul Douglass on "The General Church Situation in St. Louis."

The president of the Council of Women for Home Missions is Mrs. John Ferguson of New York and the president of the Home Missions Council is Dr. Charles L. White, secretary of the board of home missions of the Baptist church. Both were reelected for the ensuing year.

A portion of the Great Wall of China

A frank recognition by our editor afield of some of the difficulties and dangers of China and an equally candid indication of several grounds of confidence in the outcome

By W. R. WARREN

THE one object in China which is most universally known in the western world is the Great Wall, and nothing strikes the visitor from North America as more characteristic of the country than the smaller counterparts of that marvelous structure. A few of the most progressive cities have recently torn down their city walls and converted the space which they formerly occupied into boulevards, but Nanking, Chuchow, Luchowfu, Peking and practically all other cities and towns of any importance, not only keep their ancient walls intact but close their massive double gates every night. The walls of Nanking date back to the days of America's discovery. For a large part of their twenty-two miles in length they are fifty-eight feet high and twenty-two feet wide. Their sides are faced and their tops paved with gray bricks of extraordinary hardness and strength. These bricks are four inches thick, eight inches wide and sixteen inches long, and each bears the imprint of the province from which it came, for Nanking was then the capital of the country and it was a criminal offense for a private individual to have one of these bricks in his possession. One's back fairly aches at the thought of the incalculable amount of human labor that was required to make and transport this material and build these walls!

We are familiar with photographs of China's narrow streets crowded to distraction, but no camera can more than hint at the actual conditions. These are the business and industrial thoroughfares. What about the residential streets? There is nothing to photograph here, for they are simply parallel walls, eight or ten or twenty feet high and marked at intervals by closed gates—solid doors. These doors open into courtyards about which each home is built in sections and in various patterns and sizes. All of these walls are monuments of fear—fear of other human beings. The regular thing is to have directly in front of the entrance and somewhat wider and higher than the gate, a spirit wall to keep out evil spirits which are supposed to travel, like light, in straight lines only. Remembering the recent and persistent fear of witches and ghosts at home we should not be surprised by these monuments of fear in China. And there are many others.

ALL through the rural districts, and China is distinctly an agricultural country, there are earth god shrines, little temples four to six feet square and six or eight feet high, built of brick or stone or earth and roofed with tiles. Through the opening on one side can be seen two images, one of an old man and the other of an old woman, the earth god and his wife. These the farmers worship with prostrations and burnt offerings to ward off drought and flood and destructive insects.

Last month I mentioned the country's burden of rival war lords and some of the elements of hope in the situation. There are five distinctly encouraging forces that I wish to name at this time.

1. *Agricultural Education.* By the improvement of seeds, the combating of plant diseases and pests and the introduction of better methods and machinery, the friends of China are bringing her more than increased prosperity. To double the yield of corn and cotton, wheat and silk is a service in itself that deserves all praise, but the processes by which it is done free the minds of the people from many of their old superstitions and fears and prepare them for learning moral and spiritual lessons from the same instructors or from others. To find, for instance, that smut in their grain fields is not sown from the air by the wandering spirits of persons who have died childless, is to enter into an entirely new world.

W. R. Warren on the wall of the Coe Memorial Girls' School, Luchowfu; showing the heights if not the lengths to which he will go to get a picture for WORLD CALL

Both government and missionary agencies are working at this cheering task. We got a glimpse of the former at Nantungchow as we looked out over luxuriant fields and an experiment farm from the top of Lang Shan, and we witnessed the latter in the College of Agriculture and Forestry of the University of Nanking. It will be remembered that the American committee gave this institution $675,000 gold from the China Famine Fund to be used for famine prevention. Cornell University is also helping substantially by sending out each year one of her professors to work with the able and enthusiastic Nanking staff in research, instruction and extension.

2. *Hospitals and Dispensaries.* This old and well known means of demonstrating the spirit of Christ, and thus opening the way for the preaching of the gospel, continues to be as effective as ever. In spite of all the anti-Christian agitation of the last year the number of patients in all of the hospitals continues as great as ever before. Of course the missionaries are turning over to Chinese doctors and nurses as much as possible of the work and it is gratifying to witness their Christian devotion as well as their professional skill. Dr. Heo has been at the head of the Christian hospital in Chuchow for some years. Dr. Cheng and Dr. Liu are working with Dr. Corpron and Dr. Vierling at Luchowfu. The people of Luchowfu gave a splendidly appreciative and proud welcome to Dr. Cheng as he returned to the city on the same launch with us after six months of special study in Peking. One morning of our visit Dr. Liu led the daily worship in the hospital and preached most earnestly and, those who understood told us, effectively, to the staff and patients. All the weapons aimed at that sort of Christianity fall back broken.

3. *Schools and Colleges.* The enemies of missionary service in China got the most results for their pains in the schools and colleges, as was to be expected. And yet, in large centers like Nanking, the attendance is as usual limited only by the size of the buildings and the strength of the teachers. In most of the smaller places the attendance is only half or two-thirds what it was at the beginning of last year, but careful investigation shows that this is due, not so much to the dissatisfaction of students and their parents as to their intimidation by the organized agitators.

To us who had never seen the affected schools at full tide they seem, as they are, marvelous agencies for the redemption of this great land. Every child and every young man and young woman will inevitably be a nucleus of leaven in some community, and it requires little imagination to see, a generation hence, the spreading circles of wholesome Christian influence from this center and from that meeting and intermingling.

4. *The Bible and Christian Literature.* We were surprised at first to learn that the circulation of the Bible, both entire and in portions, had increased beyond its already enormous sales, right through the period of rabid opposition, and that Christian literature in general had kept pace with the Scriptures. In explanation we are told that the enemies are more noisy than numerous; that

(Continued on page 34)

Helping Out the Chinese Farmer

—E. L. Bowman

THE agricultural department of the University of Nanking has made an outstanding place for itself in China. It recently has received a gift of $4,500 from the Silk Association of America to be used in developing a mulberry orchard. More than $600,000 from the China Famine Fund of America is being used by the institution in famine prevention. Agricultural development is especially appreciated by the Chinese, and adds another Christian contact for the University

Students of the University of Nanking agricultural department at work in the school experiment garden

Testing seed corn for distribution, some of it to farmers direct and some to missionaries who in turn send it on to their farmer constituency. About 8,000 ears were tested in 1925

A view of the sericulture work: removing the cocoons from the straw in which they were spun. Note the cleanliness of the worker's dress which is important in successful silk production

A rack full of pure silkworm eggs which have been tested in the University laboratory and found free from disease. They are ready for distribution to farmers for hatching. The eggs are laid directly upon the cardboards which are shown hanging in the picture

A shipment of improved cotton seed leaving the University of Nanking for distribution among the farmers in the famine area

Distributing the improved cotton seed along the canal

A shipment of fifteen American plows to Chufu, Shantung, the birthplace of Confucius. They were the first foreign plows used in that part of the country and were objects of wonder to the native farmers who came for many miles to view the improved specimen of their inefficient native implements

Testing out one of the American plows in Chufu, Shantung, one of the famine regions. The pastor of a small chapel in a nearby village is doing the plowing and the seed is of the improved variety sent out by the University of Nanking

A small threshing machine used by the Department of Agronomy which is, as far as is known, the first power thresher used in Central China. It is constantly in use in helping out nearby farmers and as a demonstrator

A winter view of a village in central Shantung in the midst of the famine region. The area surrounding this village is frequently flooded from the Yellow River. Note the levee upon which the wall is built, the whole being a protection against bandits as well as high water

"For a Memorial of Her"

By ELLIE K. PAYNE

Verily, verily I say unto you, that wheresoever in all the world this gospel shall be preached, this also that this woman hath done shall be spoken of for a memorial of her.

THESE beautiful words uttered by Jesus in appreciation of an act of loving devotion by Mary of Bethany long ago, had their echo ringing clear as the old year of 1925 was slipping away into eternity, and another Mary, far away in India, laid down the loving devotion of a life of service and went to rest.

The alabaster cruse was in the hands of both; an extravagant expression of a love that did not count the cost. In one was the precious nard, whose fragrance filled all the house. In the other the joy and tears of a long life of service and sacrifice for India.

Jesus spoke truly when he said, "She hath done what she could." There was little that Mary of Bethany could have done to show her devotion to Jesus outside of such a gift as the costly cruse. But he understood, and as he looked into her face, he saw far down the way of the years many other women coming to him, bearing their alabaster cruses, not of costly perfume, but of consecrated service—an awakened and redeemed womanhood, who in other ways "would do what they could" for him.

Mary Kingsbury first felt that she wanted to do what she could for Jesus when she was just a little girl, six or seven years old.

A little later this impression was strengthened by hearing a returned missionary from China speak at the Sunday school which she was attending in Decatur, Illinois.

He had a small idol with him and tried to explain to the children how the people worshiped the little image. Mary was greatly shocked that such things could be, and from that time was always interested in missions and missionaries.

This serious little girl, with the seeds of a vital faith already growing in her heart, finished her education at Sterling and then taught school in that town and the surrounding country for four years. When she was seventeen, she united with the church under the preaching of the great singing evangelist of that day, Knowles Shaw.

THUS she grew spiritually and mentally into young womanhood, with a strong body, and the practical training of school-teaching as a helpful method of discipline.

Perhaps she never dreamed of any great vision of service, but the significant fact remains that her spirit was in tune to hear the call of God when the time was ready and he needed her.

In 1882 the Christian Woman's Board of Missions embarked upon its first great adventure of faith and called for four young women to go out as pioneer missionaries to India. Out on the plains of Illinois, a quiet, refined young woman of twenty-five years of age was ready to answer the call. She had had no great experience of life; she had less knowledge of the sacrifices she would have to undergo at that time as a pioneer worker in India. But when she heard the call she could not let it go unanswered and her brave, true heart gave its response "to do what she could."

We must remember it meant something to go to India a half century ago. Today that land of beauty is a happy hunting ground for pleasure-loving tourists, but at that time the best knowledge most people had of the country was a hazy idea of a "golden strand" somewhere in connection with Greenland's Icy Mountains in the hymnbook. So it was literally true, that these first missionaries of ours "went out, not knowing whither they went." But God in his good Providence led them straight to the heart of India, and there the work of the Disciples of Christ was planted. After two years of

The last picture of Miss Kingsbury (center), with Miss Emma Jane Ennis on her left and H. M. Schaefer in the rear, and the teachers in the Burgess Memorial Girls' School, Bilaspur, India

study of the language and people in Jubbulpore, in the home of Mr. and Mrs. G. L. Wharton who had gone out to India, with the four young women, from the Foreign Christian Missionary Society, Miss Kingsbury and Miss Boyd with Mr. and Mrs. M. D. Adams who were new recruits to the mission from the Foreign Society, made a journey of two hundred miles across an almost trackless jungle to found at Bilaspur a second mission station. This journey was made in crude oxcarts, traveling about ten miles a day, in the midst of incredible hardships and terrors for an Illinois school-ma'am! But Mary proved herself on that journey to be of the "sterner stuff" out of which good missionaries are made, and she was cheery and resourceful all the way.

HERE she began her life work, which she was happily able to continue for forty-three long years. She had "to begin at the beginning" for the people of the district had never even heard of Christianity. They must have realized however that these strange people had come to do them good, for they were received in a kindly way, and thus they were soon hard at work. By the time of her first furlough Miss Kingsbury had made a good start in India. She had the language, a station at Bilaspur, a Sunday school, a day school and best of all, the love and good will of the people.

During her second term of service she began her greatest service for India, the orphanage work. Two little helpless waifs first came under her care, and by the end of the first year the number had grown to twelve. When the time came for her third furlough she had one hundred and twenty children in her "little family." It is a great word of praise that in all her years in India Miss Kingsbury never turned away a helpless child from her door. The wisdom of her action is registered in the fact that these orphan children are now the foundation of the present Christian community. Truly, "they are rising up to call her blessed." It was because of her work for the children that she came to be known everywhere as "Mamma Ji." This term of endearment and respect came to be used everywhere in the mission, the city and even the district in connection with this woman of the great mother heart. It was only such a woman who could leave us this message of beauty and feeling unspeakable.

"In my work as a missionary I cannot say that I have ever really felt discouraged, though I have experienced many disappointments and apparent failures. I think that my feeling of greatest satisfaction, or sense of victory, has been when, sometimes, the wee ones in the orphanage would slip up quietly, when I was passing hurriedly by, absorbed in my work, and would stroke my hand or my dress and say *'Piyari mamaji, kaisi piyari,'* (dear mammaji, how dear!)."

For forty-three years Mary Kingsbury was a witness for Jesus in India. In the church, the schoolroom, the orphanage, the zenana, the streets of the city, the bazaar, the villages round about, her radiant personality witnessed to the love and redemption that Jesus brought into the world for womanhood. Her great faith gave her a quietness and poise that were not the least of her charms. Her beautiful neatness, the attractiveness of her dress are remembered by us all. One of her co-laborers once said, "It might take Miss Kingsbury an hour to dress in the morning, but when she appeared she was dressed for the day." Her attractive home and beautiful flowers and trees spoke of her deep sense of "what was lovely and of good report." The spirit of such a life is well expressed in her own words: "I am not looking at today. This work is very necessary and I know results will come. India is being influenced through and through. I have never been lonesome since being in Bilaspur. I have been too busy and too interested. I have seen something growing up all the time, and I have done my best to grow with it, so that I would not be left behind in the progress that was being made."

She was getting ready for her long voyage to the homeland when the summons came that she knew would take her on her last long furlough to another country, even the heavenly. It seems fitting that Mary Kingsbury's body should rest in the heart of India—India which had crowned her with flowers of appreciation for her long life of unselfish service. But her supreme joy came when at heaven's gate she was met by hosts of happy children she had loved and saved in India, and who ran forward with loving greeting, *"Piyari mamma-ji, kaisi piyari."* The least of these she must have gathered in her arms, and with her broken cruse laid them at the Master's feet.

TRIBUTES to Miss Kingsbury from far and near have poured into the headquarters office at St. Louis, mourning her home-going. It is a deep personal loss to many at home who knew and loved her; it is a heavy sorrow to the brotherhood at large; but the keen sense of tragedy, the far greater loss, is felt on the field among her coworkers, both missionaries and natives, for whom her place can never be filled.

Miss Emma Jane Ennis writes from Bilaspur under date of December 24:

We are sitting by Miss Kingsbury's bed waiting for her to leave us. We don't realize it. This is Thursday, and on

Sunday she was going about just about as usual, though she has been very tired for several days, and was not looking so well. Her illness has been sudden and an absolute breakdown. Since Monday we have known that she would never get up again. Dr. Nichoson saw her on Monday, the first time a doctor had seen her.

Yesterday afternoon we thought she was going. But she is still with us this morning. I wired Miss Burgess yesterday morning to come. She will reach here at 3:30 this afternoon.

Miss Kingsbury leaving us—it seems impossible. What will Bilaspur be without her? What shall we all do? What shall I do?

A life lived for others. She has always been doing things for others. Only now are we privileged to do for her. She has given everything she had for India. How are we going to get along without her, when there is no Miss Kingsbury? There has always been a Miss Kingsbury for me.

Maybe I am thinking too much of my own personal loss, but this is the thought—the only one I can have today.

Forty-three years in India—forty years here in Bilaspur. Who can measure the influence of such a life? She has lifted up Christ and many have been drawn to walk closer to him—many have gotten their first knowledge of him from her.

Later

Miss Burgess arrived two hours ago. There is little change in Miss Kingsbury.

Miss Mary Graybiel, one of the group of eight which first went to India in 1882 and now one of the two surviving members, the other being Mrs. Ben Mitchell of Seattle, Washington, writes:

What a glorious privilege it has been to be permitted to fill out forty-three years of service with and for India! I can think of no life more to be coveted. Miss Kingsbury landed at Bombay on November 10, 1882. During her first term I was closely associated with her but since that time our fields have been widely separated.

I am glad to have known her in those beginning days, those times of real soul-testing, before the foundation of our work were laid and we were each and all, at times, somewhat adrift, not as to our purpose but as to the where and how of its beginning.

We may not mourn that she has entered into rest, but for those who are bereaved by the loss of a faithful friend, a wise and loving counselor in all their difficulties, one who "lured to heaven and led the way," for such as these:

It is not death to die,
To leave the narrow road,
And, with the brotherhood on high,
To be at home with God.

It is not death to close
The eye long dimmed by tears,
And wake in glorious repose
To spend eternal years.

W. E. Rambo, for many years a colaborer of Miss Kingsbury and the father of Dr. Victor Rambo who sailed in 1923 to "carry on" in the same field, writes:

The home-going of Miss Kingsbury has released a flood of precious memories; she was one of our dearest friends during our term of service in India, and was in a work kindred to ours with orphan boys, she being with orphan girls. To her there was just one missionary problem, namely, to make Christ known to those who sit in darkness. She never faltered nor doubted nor questioned the complete efficiency of the simple gospel to accomplish the redemption of India's millions. She just "carried on," fortunate to have been permitted to remain on the field till her life had spent its force. She saw of the "travail of her soul," and was "satisfied." Everywhere in the mission her girls and our boys have built Christian homes that are the backbone of our work in all the stations. She planted a seed which, like the sacred *peepul* tree, pierces the masonry of solid stone temples and destroys them and flourishes upon the wreckage. All the paganism of India shall never uproot it. It will spread till it covers the land with its healing foliage.

Personally, we have lost a friend too intimate for specification; for, when troubles growing out of the terrible famines banked our horizon, black with menace, Miss Kingsbury and her perennial friend and companion, Ada Boyd, came to us as very angels of God to help and to assure. Truly we feel an emptiness in our little sphere here now that both are gone.

From Mrs. G. E. Springer, now in Kansas City, formerly a missionary to India, comes the following:

It is difficult indeed to write any words of condolence to you who are feeling the great loss of our precious Miss Kingsbury when I myself feel the personal loss so keenly, as also do those of our poor trusting dependent Indian children whose lives she so thoroughly filled until she seemed almost the incarnation of the spirit of the Master. We had a personal love for each other that makes me feel like a mother, sister and friend has gone out of my life, a soul that has enriched my life and every one's with whom she came in contact, and one who always lifted others to higher things when you were in her presence. What a rich friend to have had, what a wonderful worker for Christ in needy India. What a loss, and yet how precious a soul is added to the list of those who await us over there.

I felt stunned with the news. I haven't known what to write or how. I don't yet, but something makes the tears come as I think of it all, and that expresses my feelings more than anything else except the determination to do more for Christ in India.

Mrs. Mary Jeter Longfellow, long associated with Miss Kingsbury in proclaiming the story of Christ in India, says:

There is no one in India, of our mission, around whom the whole mission centers as it does Miss Kingsbury.

That world where love reigns supreme is richer and more far-reaching in its Christlike influence since her spirit is free to go on in its eternal service. I would love to have seen her eyes smile at me again, but they are closed; and still I think her spiritual eyes will see and so help us to see more clearly.

It comforts me to think of her—freed from fever, from the terrible heat, the various sufferings she endured for so many years, but I grieve for those Indians who knew her—their "Mama Ji." Truly she was Christ to many, and now how they must feel! She has been seeing Him in others these many years—now she sees him "face to face."

The loss felt by her living link church, the Oklahoma City First, is expressed by Mrs. C. H. Everest:

The First Christian Church in Oklahoma City had the privilege of supporting Mary Kingsbury for about eighteen years. During that time she visited us twice. The church has never received a greater blessing than from those two visits. We had read of her wonderful work and had perhaps idealized her to some extent, but when she came we realized that we had fallen far short of a proper estimation of her marvelous personality.

Every home into which she entered felt the benediction of her presence. And those of us who saw her from day to day came more and more under the spell of her sublime faith in God and her sublime patience with humanity. These two qualities contributed largely to her health of mind and body and to her unusual serenity of soul.

Her beautiful, fruitful life has been a continuous inspiration and the First Church can desire no greater blessing than to have been worthy of sharing in her life. That she died in the service she loved, as she always prayed she might, is a comfort to us in our bereavement.

The Reasons Why

An exquisite and hitherto unpublished extract from the pen of Archibald McLean, whose clarion call on the first Sunday in March for so many years gave courage for the task and consecration to the ideal of foreign missions

AT THE beginning of the present missionary era there was a feeling that the heathen perished eternally. That was Judson's feeling. The people around him were sinking into hell; he was engaged in a work of rescue. That view is not emphasized now. Many can not believe that men will be punished for not believing a gospel which they never heard. The Judge of all the earth will do right. There is a conviction now that men will be judged according to the light they had, and not according to a light which was not theirs. Because of this change of view some think the case is not an urgent one. Whatever the truth about this may be there is, as has been said, an infinite difference here and now between life in Christ and life without Christ. It does matter whether the people hear the gospel and obey it or not. Contrast the physical, social, moral and spiritual condition of those who have received the gospel with that of those who have it not, and then dare to say it does not matter whether the gospel is preached or not. It does matter very much whether men think truly, love tenderly and live holily here and now, or are deceitful, cruel and unclean. "Surely it does matter whether old age is honored and tended, womanhood protected against lust and violence, and childhood kept innocent and gracious, or whether in social relations might is right. Surely it does matter whether barbarism is perpetuated or civilization advanced; whether men live in terror of demons, and seek to propitiate them by cruel and abominable rites or trust the Heavenly Father and serve him with a good and godly life! Surely it matters whether death is darkness and desolation to the soul or brings the fulfillment of a blessed and glorious immortality." The world needs Christ here and now. The gospel has the promise of the life that is and the life that is to come.

The promise of God is that the evils that now affect society shall be abolished. Every plant which the Heavenly Father hath not planted shall be rooted up. According to the promise, we look for a new heaven and a new earth wherein dwelleth righteousness. The groanings of creation shall be exchanged for the sevenfold hallelujahs and the harping symphonies of redemption. Tennyson speaks of the change,

> Every tiger madness muzzled, every serpent passion killed;
> Every grim ravine a garden, every blazing desert tilled;
> Robed in universal harvest, up to either pole she smiles,
> Universal ocean softly washing all her warless isles.

Those who know this and have in them the spirit of the good Samaritan will do what they can to befriend those who are less fortunate than themselves. Since there is no other Savior who can be compared with Christ; since he is able to save to the uttermost all who come to God through him; since he longs and yearns to make all his human brothers sharers in the blessings of his grace, they will admit no excuse for the denial or the neglect of what is as much our privilege as our obligation, the preaching of the gospel to the whole world.

THERE are other reasons for engaging in missions that might be set forth. One might speak of gratitude for what the gospel has done for us. When Christianity was first preached our ancestors were wild men of the woods. They were as degraded as the non-Christian peoples of today. The gospel was carried to them by foreign missionaries, and those who did that risked their lives in the attempt. Many of them sealed their testimony with their blood. We are the fruit of Christian missions. By just so much as we prize our blessings are we bound to give the word of life to all others who are in need. One might speak also of the reflex influence of missions. He might show how the church and the soul that takes part in this enterprise is richly blessed of God. He that sows bountifully reaps also bountifully. The Lord honors those that honor him.

We have the positive command of our risen Lord, "Go ye therefore." That command has never been revoked. The duty of making Christ known to all nations rests upon the church till he comes in power and glory to gather his redeemed to himself. This is the one work that he is most anxious to accomplish. And just in so far as we are loyal to him we will share in his gracious purpose and in his efforts, to the end that he may see of the travail of his soul and be satisfied.

WE ENGAGE in missions because of the expansive nature of Christianity. Christ belongs to no one class or race or age; he is the Savior of the world. If he is able to save one

soul he is able to save all souls. His desire is that he be made known to the whole creation for the obedience of faith. Christ in his followers impels them to make known his saving grace and power. Lawrence says truly that the source, the motive of all motives, is the great theanthropic impulse that is born of contact with Christ. He adds that the main source of missions is not therefore strictly speaking in any motive at all, but in a motor, in Christ himself, as author, operator and energizer of all divine vitalities and activities. Christ is the one motive power. He moves within us and he moves us. He draws us into his life and bears us forth in the outflowings of his heart. He is the originator of all regenerate activities, the director of all operations, the author and finisher of our work as well as of our faith. We can simply work out what God works into us of himself. "I have but one passion," said Count Zinzindorf, the head of the Moravian church, "I have but one passion, and that is He, only He." Just as Paul the missionary had said before him, "For me to live is Christ." Both action and passion are Christ. Lawrence says that is not the command of Christ, not the love of Christ, not the glory of God, not the peril or guilt or possibilities of souls, not one of these alone is the great constraining force, but Christ himself in the fulness of his being.

We engage in foreign missions for our own sake. We must help give the gospel to the unevangelized nations in order to strengthen our own hold upon it. The church must give missions the same place her Lord gave them, in order to live in conscious and constant fellowship with him. Her being and her well-being require this. Otherwise she can write Ichabod on her banner; the glory has departed. Otherwise she will die of heart failure.

We engage in missions because all people need Christ. He is the Savior and the only Savior of the sinful; in him are hid all the treasures of wisdom and of knowledge; he alone is able to bring us off conquerors and more than conquerors. He that has the Son has life; he that has not the Son hath not life. People may have estimable and amiable qualities; they may be civilized and refined; they may have systems of morals that are relatively perfect and live up to them measurably well. Nevertheless they need Christ. This need is wholly apart from their crimes and immoralities and ignorance and miseries. They do not have life in Christ and can not have it. And that is the deepest need of every human soul.

The restless millions wait
The light whose dawning makes all this new;
Christ also waits; but men are slow and late;
Have we done what we could? Have I? Have you?

The Birmingham Convention

April 12-19, 1926

EVERY four years the hosts of Sunday school workers and leaders in religious education hold a great inspirational convention and educational conference. At Kansas City in 1922 over ten thousand delegates and friends were in attendance.

The next such gathering will be in Birmingham, Alabama, April 12-19, 1926. It will be a most significant gathering, inasmuch as it will be the first convention held by the International Council of Religious Education since the merger of the thirty-five Protestant denominations and the International Sunday School Association.

For the first time, every denomination in the International Council is actively behind the convention and earnestly working for a large attendance. Likewise, the fifty-four state and provincial councils in the United States and Canada are all planning on large delegations.

The convention promises to be a great rally of Protestant workers interested in the teaching ministry of the church. It divides itself into two principal activities. First, the inspirational meetings, where one listens to the inspirational messages of America's leading religious educationalists. Secondly, and perhaps even more important, are the twenty or more educational conferences, meeting every modern phase of religious education.

The theme of the convention will be "Building Together a Christian Citizenship."

President Calvin Coolidge will be the principal speaker on Thursday, April 15. This will be known as Layman's Day. Other outstanding Christian laymen have also accepted places on this program.

The music, pageantry and fine arts will be in charge of Professor H. Augustine Smith of Boston University.

Dr. E. Y. Mullins of the Southern Baptist Theological Seminary of Louisville, Kentucky, will conduct the daily devotional services.

The convention sermon will be delivered by Dr. James I. Vance of Nashville, Tennessee.

Dr. W. O. Thompson, president of the convention, will deliver the opening address.

Dr. Luther A. Weigle of Yale, and Dr. Walter S. Athearn of Boston University, have accepted places on the program, and their papers will be discussed by other prominent professors of religious education.

The theme for Sunday, April 18, will be "World Brotherhood Through Christian Education" and the principal address on Sunday evening will be given by Dr. W. C. Poole, pastor of Christ Church, London, and president of the World's Sunday School Association.

How to Make Effective Missionary Addresses

By CORNELIUS H. PATTON

Home Secretary of the American Board of Commissioners for Foreign Missions of the Congregational Church

THERE is a growing feeling among missionary leaders, which I think is shared by many pastors, that during the past few years we have sufficiently stressed the practical and business methods that should underlie our missionary appeal. Some, I suppose, would say that we have over-stressed the practical at the expense of the educative and inspirational appeal. However that may be, we are all agreed that from now on we must strive to humanize and spiritualize our missionary appeal if we are to carry our people with us into a deepening interest and loyalty. People give to those things which they understand and love. A budget is a poor substitute for a cause which rests upon the mind and heart.

We do not reach our great convictions as a result of argumentation. No one has ever argued us into loving our parents or believing in our country or in believing in God. We would almost resent anybody who attempted to argue with us along those lines. We reach these great convictions as a result of living in the presence of the realities. Is the same not true in respect to our belief in missions? To argue with a man who does not believe in foreign missions more than likely would result in stiffening up his opposition as he endeavors to meet argument with argument; but when you present the glorious facts of the work, the great demonstrations of success which are written across the foreign world today, you take the man unawares and he is convinced before he knows it.

Present big facts to him, not little ones. We are living in an age of big movements, and these missionary concerns lend themselves readily to the spirit of the time. In foreign missions we should show the international, social and political as well as the spiritual significance of the work. In home missions we should make clear the basic importance of our work in building a better America. Small facts may occasionally be introduced by way of illustration, but we should not fail to give the impression of a great onward-sweeping movement of majestic proportions.

These facts should be *human facts,* clothed with flesh and blood, glowing with the interest of real men and women. If we are talking about China, we should make it clear that we are not talking about "China's millions," but about men, women and children like ourselves. Let us personalize our statements in the most vivid and effective way. Of course we will have no difficulty in doing this in respect to our home missionary undertakings, with which we are all more or less familiar. Every missionary address should contain at least one good story.

They should be largely new facts. This will lead us to study anew our missionary enterprise in order to realize how splendidly it shapes its strategy to our changing age.

They should be related facts, not a mere string of stories. Out of the great body of information made available by the literature of the various boards of the church to which we belong we should gather such material as will produce a climactic result and produce a quality of conviction which will be capitalized into actual gifts when the canvass is made. It is at this point that our intellectual ability is likely to be put to the strain.

NEED I add that they should be true facts? Mission work is too sacred to warrant the slightest misrepresentation or warping of the truth. We can be optimistic and not distort the truth. I favor a few statistics in each missionary address. In every audience you will find a certain number of people who have a nose for figures. They are mathematicians, accountants, bookkeepers, people who love to deal with the accuracies of the case. Meet their need by giving them some reliable statistics. At the same time, you will give the impression that you have studied your subject and know what you are talking about.

Looking at our problem more generally, may I suggest that in whatever method of treatment we decide upon, we should give the impression of the greatness of the work, the variety of the work, the success of the work and the need of the work. In connection with the need, we should make absolutely clear just where each church stands in its accounting, the amount it should undertake to raise. I consider a missionary address a failure which does not lodge responsibility definitely and impressively upon the group with whom we are dealing.

Executive Committee's Charge to the Commission to the Orient

Which Sailed January 22, 1926, from Seattle, Washington

Members of the Commission: Cleveland Kleihauer of Seattle, chairman; Robert N. Simpson of Birmingham, secretary; John R. Golden of Decatur, Illinois, chairman of the Board of Managers

AS YOU leave us to go to the Orient, we would remind you that you go to represent the United Christian Missionary Society on behalf of a brotherhood deeply interested in carrying out the Great Commission of our Lord; a brotherhood anxious to fulfill its mission in accordance with the will and spirit of our Master.

You go to visit missionaries who have dedicated themselves to the holy task of proclaiming his gospel far away from the homeland, under difficult and trying conditions; servants of Christ who will therefore welcome you as friends to whom they can bring their confidences and from whom they may gather strength and encouragement.

You are commissioned to go to three important fields: the Philippines, China and Japan. These are among the most important mission lands in the world. You go at a time of rapid change, when peoples everywhere are coming to self-assertion. You go in the name of Christ. The executive committee prays God's blessing upon your mission of such high purpose and evident importance.

As you go, we suggest that you investigate carefully and prayerfully, so far as opportunity shall be afforded, the entire field and problem of Christ's Kingdom in these mission lands. We cannot make full analysis of your important duties, nor do we wish to set limits upon your study, observations or conclusions. But we suggest the following factors of the more important considerations:

I. *Good Will.* The Disciples of Christ, in their desire to carry out the Great Commission, have sent missionaries to many fields. The executive committee desires that this commission shall carry to our missionaries and workers the good will of the brethren at home and bring to them the assurance of the abiding interest of our great brotherhood in their ministry. It is our hope that conditions may be discussed completely and frankly, and that such interpretation of the facts, both at home and abroad, may be made as shall strengthen these sacred and holy ties.

II. *Administration.* We desire you to investigate the administration of our foreign missionary work in the light of such conditions as you may observe, and report to us your estimate of it and your suggestions, if any, for its improvement.

III. *Personnel.* We would have you consider whether, in the light of changing conditions, we are sending and maintaining the right type of Christian workers; whether we are giving them the proper training and whether they are proving successful in cooperation one with another and with the nationals where they serve.

We commit to your adjudication the case in the Philippine Islands to which your attention has been directed. If, after careful consideration of the representations there made to you, your judgment confirms the wisdom of the action already taken by this executive committee, you will only need to so inform the mission and the parties there concerned, and so cable to the society. If, on the other hand, your judgment should be otherwise, you will submit your reasons therefor to the executive committee, where responsibility for action lies.

IV. *Survey.* We desire that you shall observe sympathetically all the progress of the survey now under way and consider its general effect upon the work.

V. *Cooperation.* We desire that you give consideration to our cooperation with other communions on the fields and the factors therein involved, with special regard as to how this cooperation may advance the consummation of our Lord's prayer for a united church.

VI. *The Native Churches.* It is especially important that the churches in America get a clear view of the attitude and life of the native churches and that those churches be made to understand as far as possible the purpose and ideals of the churches in America who send out the missionaries to these lands.

You will therefore, in harmony with the action of our board of managers, address yourselves to this problem of peaceful and harmonious relations between our American churches and the indigenous churches in these mission lands. While this commission is in no sense to partake of the nature of an inquisition, nor are you asked or expected to invade the realm of private judgment of any of the servants of Christ anywhere, yet this executive committee does strictly charge you to find the facts concerning matters which have been under discussion as a cause of disturbance in our brotherhood's life. To this end you will be given every facility within the power of the society and of those to whom you go. The missionaries desire to withhold nothing from you which would help to complete understanding. They have nothing to cover up or to hide. You are urged to blink no fact which comes within the scope of the administrative policy adopted by our board of managers. This executive committee wants to know the truth for the discharge of its responsibility and to transmit the same to the society and to our entire brotherhood. If, therefore, you should discover any infringement of the policy of the board of managers, you will fully and frankly report the same. If, on the other hand, you find that those regulations have been and are being faithfully and fully adhered to in all good conscience by our representatives on the fields, you will not fail to state that fact in unmistakable terms. Your mission is primarily one in the interest of the peace of this great brotherhood, and peace can only come out of knowledge of the facts.

VII. *Interpretation.* In view of the changing conditions throughout the world we trust that you will consider the problem of interpretation of the missionary appeal to the church at home, so that any transition of method or emphasis may be so clearly explained as not to result in reduced enthusiasm or lessened support.

As you leave our native land on this great Christian adventure, be assured that a host of your brethren will follow you with their most sincere and earnest prayers for wisdom, protection and divine guidance. May the Lord bless you and keep you, and cause your ministry to result in firmly establishing among us the unity of the spirit in the bond of peace.

Executive Committee of the United Christian Missionary Society, F. W. Burnham, Chairman.

The Dynamic Power of Missions

By C. M. YOCUM

IT IS amazing how many Christians think that participation in the world program of the church is a matter of choice. They think that the last command of our Lord was issued not to all Christians but only to such as choose to obey it, as though a field marshal would issue a command to his army to advance, expecting only such soldiers as cared to heed his order to do so. They seem to feel that a Christian may be just as wholly a Christian if he refuses participation in the missionary task as if he whole-heartedly engaged in it. They need to know that, as Cairns puts it, "A Christian life in which it (interest and participation in missions) has no place is as great a moral contradiction as one which is indifferent to the elementary virtues of the Christian moral ideal."

It is amazing how many churches consider participation in the missionary enterprise a matter of indifference. If it has a special attachment to some phase of the task, it is well that it support that task, but if it has no such interest, it may withhold its gifts with impunity. It, too, needs to know that the primary work of the church, not a side issue to be undertaken if it chooses, but its first obligation to be carried out no matter what else is done or left undone, is to make "Jesus known, obeyed and loved throughout all the world." No church may choose here. Missions is not benevolence, but duty. The church must obey or stand condemned as recreant to its greatest obligation. Every church is a missionary society and every Christian a member by virtue of being a Christian. It must obey if into its own life come those rich, abundant tides of energy which vitalize and make it a power in its own community. John R. Mott is right when he says, "There is no better way to quicken the activity of the church in the work right before her doors than to bring before her members the triumphs of Christ in the most difficult fields." And Jacob Riis is right when he says, "For every dollar given to those in need abroad, the spirit that gives it provides ten for home use." Quoting from Mr. Mott again, let it be said, "Each church needs something to live for apart from itself and its own local work. Nothing short of participation in the sublime undertaking of the evangelization of the world is ade-

—*H. G. Bowden.*

The Commission
Left to right: Robert N. Simpson, J. R. Golden, Cleveland Kleihauer

Historical Background of the Commission

THE determination of the executive committee of the United Christian Missionary Society to send this commission to the Orient in the year 1926 arose out of a situation in the Philippine Islands in which request was made by one of the missionaries who found himself in opposition to the entire mission of that country that adjudication of his case be made upon the field by representatives of the society sent out from headquarters. It had for its background the action of the society in convention assembled at Winona Lake, Indiana, in 1922, when the convention approved the idea of such a commission going to the Orient.

Action was taken by the executive committee to create such a commission at its regular meeting, October 5, 1925, just prior to the last annual assembly of the society at Oklahoma City, all of which was before the report of the peace conference committee had been presented to or adopted by the International Convention of Disciples of Christ as advice to the United Christian Missionary Society. That advice, having been passed by the convention too late to be acted upon by the society in its annual assembly, was referred with any other advice from the International Convention to the board of managers of the society.

Seeing that a commission had already been authorized, the board of managers announced to the convention that such a commission was going out to the fields and that to it, in addition to other specific responsibilities, would be committed such matters as might promote the peace of the brotherhood in harmony with the evident intent of the resolutions.

In a special session held in St. Louis, December 2 and 3, 1925, the board of managers, after two full days of deliberation, interpreted the resolutions and determined the lines and methods of their application, and then transmitted to the executive committee the responsibility of carrying into effect the application of their evident intent. The board of managers affirmed that the executive committee should act upon information secured by it. Accordingly, the executive committee asks the commission to the Orient to report to it such facts as will contribute to this end.

quate to emancipate it from selfishness, and to call out the best energies of mind and heart."

IT IS amazing, in view of the foregoing, how many pastors regard missions as something to be promoted in the local church by those officially connected with the task. Said a minister in a recent public meeting, "If WORLD CALL is to be read by my people and their missionary interest deepened, you secretaries must come to my church and put the task over." If it is true that individual Christians and churches must bear their share of the mission task in order to come to their full strength, then instruction in missions and admonition to share its burdens is the God-given duty of the pastor of the congregation. That minister does his church a grave injustice who fails to bring his people into intelligent and sympathetic touch with the world's need and God's command concerning it, even as a mother does who fails to give her child every element of food necessary to stalwart body-building. Although we cannot deal with methods in detail here, we may say in passing that a wise pastor who provides every means of grace to his people will actively support a thorough missionary educational program.

Said a preacher to the writer just recently, "Since the discontinuance of the 'special days' I have not preached a single missionary sermon." The reason was not a slackening of interest, but a lack of specific occasion. One wonders if the experience of this pastor is not typical, and if many ministers do not neglect this rich opportunity to impart instruction and enlist interest. Said another pastor even more recently, "I think the reason we pastors don't preach more missionary sermons is because in our sermonizing we live from hand to mouth. We are satisfied if our work is outlined a week ahead." Perhaps this is true; perhaps the reason is that a pastor finds it difficult to secure live material for his sermons, hence his missionary discourses have not the same interest and grip in them that his other sermons have.

If either of these causes prevent preaching on missions, there are cures. As to the removal of the second cause, may it be said that wherever a pastor devotes the same quality of thought and the same amount of time to his missionary sermons as he does to other subjects, one does not hear complaints about lack of interest or paucity of results. Arthur T. Pierson says that some of the greatest discourses ever preached were missionary sermons which bear the marks of exhaustive preparation; for example, the one by William Carey on "Expect Great Things from God, Attempt Great Things for God"; "The Star in the East," by Claudeus Buchanan; "The Attraction of the Cross," by John Angell James; the anniversary sermon in 1866 by Dean Magee before the Church Missionary Society; the memorable deputation sermons by Alexander Duff; "The Moral Dignity of the Missionary Enterprise," by Francis Wayland; "Apostolic Missions," by Joseph Angus; and "The Heroism of Foreign Missions," by Phillips Brooks. One also remembers with delight the masterful missionary sermons by our own A. McLean, an extract from one of which is given in this issue.

There is nothing more interesting than life. No lives have been more interesting than the great missionaries of the past century. No sermons could be more gripping than the simple story of these men and women. The materials are abundant and may be secured in compact, readable form, as for instance, A. McLean's *Epoch Makers of Modern Missions.*

The pastor may also enrich the lives of his people by private conference or suggestion. Many a missionary or minister has had his mind set on his life's work by a wise word spoken at an opportune moment by a pastor beloved, and many a personal gift has been made to the missionary work, and many a clause inserted in wills because of a word of counsel.

TO constantly replenish the sources of missionary information preachers may well attend and share responsibility for missionary conventions or "rallies." One's heart is always warmed by contact with the missionaries and one's mind always fed by the story of their labors of love. The visit of a missionary to a church on occasion usually lifts a church to larger endeavor. But books and magazines may be a continual source of supply and these are to be had in great variety, both as to field and theme. Nor need it be supposed that they are valuable as missionary material solely. Many of them are in finest literary style and are most readable.

Now all this is by no means mere theory. That the interest a church has in missions and the measure of responsibility it bears is largely dependent upon the preacher, is proved over and over again in practice. The trail of many preachers' pastorates may be traced by the stalwart churches they have left behind them alive to opportunity in the local community and liberal and constant in missionary support. Happy must be those pastors who have built into their congregations the spirit of Christ who loved all men and died for every tribe and tongue throughout the world! And happy those congregations who see beyond the limits of the natural horizon and have fellowship with Christ in the most audacious plan ever conceived by mind and heart, that of world conquest through the spirit of love.

Baptism on the Mission Fields

By STEPHEN J. COREY

THIS is not an article on the form of Christian baptism. Such a discussion is unnecessary, as the missionaries of the Disciples of Christ are a cross section of the leadership at home. They have the same historical background, the same training, the same loyalty to New Testament teaching, and the same historical ideals. Our missionaries practice immersion and only immersion everywhere.

The purpose of this article is to set forth the peculiar problems which the missionaries face in convincing converts of the spiritual meaning of baptism before it takes place, and maintaining those ideals after baptism. This is by far the greatest issue on the fields with regard to baptism. In fact, the discussions and questions which are current here in the home land with regard to baptism in the mission areas, are hardly in the thinking of the missionaries or native Christians in the majority of the fields, except as they are projected from the home base. The form of baptism in our mission fields has rarely been a problem for discussion.

The Preeminence of the Spirit in Baptism

As many as were baptized into Christ did put on Christ. —Galatians 3:27.

With us regeneration must be so far accomplished before baptism, that the subject is changed in heart, and his faith and penitence must have yielded up his heart to Christ. Otherwise baptism is an empty form.—ISAAC ERRETT in *Our Position.*

On the mission fields, to neglect the spiritual element in baptism, with all the dead-level non-Christian formalism around one, is fatal. It would be better to have no baptism, than to have a paganized church through which a great spiritual ordinance was made worse than useless and meaningless. Such a conception of baptism is farther removed from believer's baptism than is infant baptism, because it has to do with the self-determining adult. The beautiful spiritual act is made of no effect and stands in the way instead of helping, unless it is an act of self-dedication and deliverance from the old life, and an irrevocable committal to the new. One argument for immersion should be, that since it is the scriptural form and has more symbolical intent and teaching in it, those who are buried with Christ rise to walk in more newness of life than those who have not been so baptized. We know to our sorrow that such is not the case. A proposal of debate with that as the affirmation, would never have a champion, although we are always ready to effectively champion the scriptural form.

By Their Fruits Ye Shall Know Them

The great thing the missionary is interested in, and the national as well, if he is a sincere believer or seeker after truth, is the Jesus way of life and how to make the world better through it. His greatest interest is to get beyond initiatory things into the realm of life and character. He feels that baptism is nothing, unless it is a token of godliness and the Christ spirit. Fortunately he is out of the realm of controversy and doctrinal discussion. He is face to face with a non-Christian civilization or paganism itself, and it is a question of God's people showing the fruits of Christianity in their lives, and not the ascendancy of a form no matter how sacred and scriptural it may be. The sincere native non-Christian, as well as the Christian, judges forms by the godliness of character of those who submit to them. If baptism is an empty form and substitute for righteousness and Christly service, it is stamped as useless and as hypocritical as the non-Christian ceremonies themselves.

A missionary from China writes: "Baptism can be a marvelous, solemn and sacred event, but to successfully carry this out requires understanding, sympathy and skill. There must be a proper setting, beauty, dignity, impressiveness. To go through the act in a sordid, awkward and, as sometimes happens, even in an indecent way, because it is commanded and has to be done, is barren and unbecoming. The missionaries realize this and they have done their best to make baptism attractive and impressive. It is easy to imagine how difficult this is when in the humble chapels and churches the facilities are more restricted even than in most American churches; with bath tubs oftentimes for baptistries; with no means of heating buildings or water in cold weather; with social ideas that sometimes preclude women entering water which has been used for men, or vice versa; and with conceptions of relations of sexes which make it improper for a man (even though a pastor) to touch a woman even to baptize her.

The Danger of Magic

In lands where animism and the lower orders of the non-Christian faith prevail, one of the greatest difficulties of the missionaries is to keep the people from feeling that baptism has an element of magic in it. One of the workers in China writes that sometimes people in the audience, after baptismal service, put their fingers in the water

to obtain its magic blessing.

The following comes from a Congo worker in Africa: "When a heathen African sees any one enjoying greater blessings than he has, he immediately begins to look for the charm or fetish by which those blessings are secured. When white men go into their circles with what seems to the native great wealth and superior wisdom, the heathen mind seeks to discover the secret of it all, that he may propitiate the spirits as the white man does in order to get the same blessings. Baptism, with the accompanying certificate, is not unlike the heathen ceremonies by which new and powerful charms are often secured, therefore the heathen concludes that there is wonderful magic in the act of immersion, or in partaking of the Lord's Supper, and he will make any statement or confession which the form may require in order to qualify for a greater favor from the spirits. Polygamous savages who knew nothing of the gospel nor of the duties and obligations of the Christian faith have frequently sought baptism at the hands of missionaries, and after being told that they could not be baptized, have even sought to slip into the group of candidates and get the blessing by deception. As a result of this fact, the missionaries have had to take precautions which are not necessary in the home land."

The River Jordan in Judea at the tra

And another from Mexico writes, "Magic plays a large part in the lives of non-Christians. They believe in the magical efficacy of their rites and ceremonies. They take it as a matter of course that Christian baptism is a magical performance. It takes great skill and effort to displace this and create in the mind of the candidate the concepts and attitudes which make baptism an act of obedience and a symbol. Magic always tends toward the impersonal and non-ethical. It blights all true spirituality which always had to do with the relationship between personalities—man and God, man and man. Baptism is in danger of being treated as the application of a magic potency —it should be made the symbol of a new, an ideal relationship to man and God."

Why Not Baptize At Once?

It has sometimes been hard for the people here in the home land, where Christian teaching has permeated our civilization for centuries, to understand why candidates for baptism on the mission fields often need to be taught for a long period before they can be baptized. The reason is that our missionaries are committed to believer's baptism, and no one can believe until he knows. Among people of an alien or pagan civilization with no knowledge of the Christian religion whatever, and not even knowledge of the terms we use in connection with God, it takes time to make believers. Many times to baptize people when they desire

—Courtesy F. W. Burnham.

ot where Jesus was baptized by John

to be baptized would be as far from believer's baptism as baptizing an infant, and with far more evil effects upon the candidate and church. One of the missionaries from Africa writes, "I believe I could baptize fifty thousand people in the Congo in a year, but it would only be to substitute new practices for old heathen ones without any real change of attitude."

A missionary from Roman Catholic Porto Rico states the case as follows: "The teaching concerning baptism becomes important. If those who make confession do not know its significance it may mean no more to them than to a child. And such baptism could no more be justified than infant baptism. Its call to obedience and surrender must be answered intelligently. Its symbolic meaning is that of a new life which is a commitment to the Jesus way of living. It thus becomes an acceptance of the Christian moral order to guide one's life. If the people accept baptism only as a form and do not know its spiritual meaning, they may be baptized without becoming Christians. Then we would be in danger of having baptized congregations without having Christian churches."

Problems of Clime and Custom

There are customs in many lands which are entirely different from our own and which have bearing on the forms and conduct of Christian work. People in China never shake hands with each other, in many places a man cannot baptize a woman. The social ideals about the relationships between men and women are expressed in different categories than here in America.

One of our women missionaries from Luchowfu, China, writes, "I have often thought you would appreciate knowing about the baptismal services we had this winter. There were eleven women and girls to be baptized. They had been in inquirers' classes for some time; several of them had been wanting to be baptized for months.

"We had a fine open winter up until two days before the time set for baptism. Then it turned bitterly cold. Our church is stone and cement, the floors are cement and likewise the baptistry. There is no heat in the church, of course, and if the girls were baptized there at that time, their clothes would freeze to them. I have heard my grandfather tell about cutting holes in the ice to baptize folks. But baptisms under such conditions would be far from advisable here where the families of the girls are as hostile as many of these are.

"Besides the bitter weather, there had been no rain for many months and the people were desperate for water. (Luchowfu has no water system and depends upon the wells.) Our baptistry is a large affair and we couldn't buy enough water to fill it! Our servants gave me a great talking-

to over the very idea of using that much water when people were desperate for it and walked far to carry enough to quench their thirst.

"Up until noon of the day set for the service, it seemed impossible. Then we decided to baptize them in our bath tub. We happen to have a large bath tub, tin, of course, but enameled white. We also happen to have a large living room. So we moved the tub to one end of the living room, near the door leading into the back hall. Then we made an evergreen screen longer and higher than the tub and placed in front of it, and had screens at the ends. We moved the organ over from the school, likewise the benches, and when everything was ready the room didn't look unlike a chapel.

"I know it seems impossible but the service was beautiful. Some fifty-odd women came and they said the baptistry looked quite like an ordinary baptistry decorated in green, as we often do it. The Chinese, in their simple way, never thought about its being a tub back of the screen. It looked like a baptistry to them so they thought it was. Everything went smoothly and nicely and it was an impressive service.

"We felt badly about having used a bath tub, so you can imagine our amazement when the women all said it was the nicest baptismal service they ever saw! 'So much better than the church,' they said. 'We will always have it at the house after this.' Of course we will not; it will be at the church where it belongs. But it seems to me a wonderful illustration of the fact that immersion can be made a beautiful service, full of the significance it is meant to have if one is determined about it."

We become accustomed here at home to a certain set of problems in connection with our Christian work and often do not appreciate the different settings in which a foreign missionary works. Their tremendous problems call for our sympathetic understanding and our unstinted prayers.

Monuments of Fear and Gates of Hope

(Continued from page 15)

their outcry has advertised the Book and moved the Chinese, who are a fair-minded people, to want to read for themselves; and that the general increase of education has qualified more people than ever before to read.

5. *The Indigenous Church.* Until recently Christianity in China has been looked upon as a foreign affair. With bewildering rapidity the situation is changing. Local churches are assuming self-support, self-direction and self-propagation. The Y. M. C. A. still has a number of foreigners serving as secretaries, but the control of the work is entirely in Chinese hands. Both missionaries and Chinese Christians are emphasizing the two facts: that Jesus was not an American or a European but an Asiatic, and that the Living Christ is as intimately accessible to the people of China as to the people of any other nation.

Dr. Chung Ching-yü, the most representative Chinese Christian of our day, speaking in English to most of the missionaries and many of the Chinese of Nanking in Sage Chapel of the University of Nanking, October 25, named the following six signs of hope in the Christian movement in China: 1. Increasing admiration for Jesus Christ among the intelligent classes. He quoted a distinguished non-Christian saying, "The one thing needful for the four hundred millions of China is to eat the flesh and drink the blood of Jesus Christ." 2. Increasing appreciation of the practical value of Christianity. 3. Increasing distrust of organized Christianity. The work of Luther, Calvin and Wesley is not yet completed. 4. Increasing spirit of inquiry within the church. It is not accepting things merely on authority. 5. Increasing sense of responsibility. The Chinese Home Missionary Society, organized nine years ago, has flourishing missions in Yunnan and in Manchuria with five thousand members. 6. Increasing desire for cooperation. There are more than a hundred and thirty autonomous church bodies in China and their members are refusing to be kept apart by European and American differences which mean nothing to them.

The Really Poor Man

A MAN is poor:
If he is without friends.
If he has low ideals.
If he has a guilty conscience.
If he has lost his self-respect.
If his morals are questionable.
If he has lost his grip upon himself.
If he is selfish, uncharitable, or cruel.
If he has forfeited his health for wealth.
If his mind and soul have been neglected.
If he has traded away his character for money.
If his wife and family do not love and respect him.
If he has a disagreeable disposition that makes enemies or repels his friends.
If making money has crowded out the cultivation of his spiritual life.
If worldliness has caused him to lose fellowship with Christ.
If all his investments and possessions are laid up on earth and he has no treasures in heaven.

—*Watchman-Examiner.*

Believing—Practicing

A Voice from a Mission Field Calls for Christian Living

By FRANCISCO BENITEZ

The writer is dean of the College of Education, University of the Philippines, and the following extract from an address delivered in Manila on Union Schools Day gives an index to the trend of religious thought in the Philippine Islands

IN THE welter of present day materialism we need more than ever the Christian attitude. We need to believe in the significance of the individual life and soul; we need to develop a greater faith in religion—not religion as a palliative invented by the capitalist and exploiter to console the poor and the meek, but religion as one of the fundamental needs of life, an outlook beyond the present moment upon one's life, and destiny.

What would seem to the outsider as a certain strange insincerity pervades the Christianity of today. We Christians are proud of our religion. We glory in it; we unconsciously feel superior to those whom we call less fortunate. Why? Because we believe Christianity to be superior to any other religion. Yet, how many of our beliefs do we actually practice? Christianity teaches meekness, justice, mercy, forgiveness, peace. Yet these virtues rarely govern our individual relations and not at all our group relations. Is there anything in the conduct of a Christian nation to distinguish it from one that is not Christian? Is Great Britain, is France, is Germany possessed of more mercy, more justice, more meekness, more love of peace than China or Japan? Meekness, peacefulness, and like virtues have unaccountably become ridiculous in individuals and absolutely unpardonable in nations. They have become synonymous with weakness and imbecility. "Business is business" is the motto. Rivalry, imperialism, lust for power—this is business and must not be tempered with mercy or justice or ordinary human kindness. How far we have wandered indeed from true Christianity!

Here lies the weakness of the travesty which we fondly call our Christianity. This faith of which we boast is becoming mere tenet and ritual and not godly conduct, a compilation of the beautiful beliefs of a great religious teacher, beliefs which we approve of and subscribe to, and repeat parrot-like for the edification of non-Christians, but which have no further meaning in our lives. Is our Christianity to degenerate into mere abstract truths much like a table of logarithms, incontrovertible and absolute, yes, but vital to only a few?

A shallow conception of religion is at the root of these anomalies. By religion is usually meant what a man professes to believe, and not what he actually practices; so that a tricky profiteer who reads his Bible assumes the title of Christian which belongs more rightly perhaps to some noble Chinese sage. Let us shift the emphasis from tenet and dogma to character; then the haughty, the unjust, the unmerciful, the grasping may no longer be called Christian. If the Western world will look within, how many un-Christian traits and impulses will it not find sanctioned by its society? Ambition which in national and racial relations becomes imperialism; combativeness and aggressiveness which become militarism; pride which becomes national or racial arrogance.

This conflict between social and religious sanctions is disquieting to thoughtful Christians, since social sanctions are a reflection of individual sanctions and so are the truest index to a nation's character. Should we read the signs to mean that Christianity has become an obsolete faith? Or that while we have Christianized our principles we have not Christianized our character? Undoubtedly the correct interpretation would be that we have been superimposing the body of Christian belief on a alien character foundation, and that this incongruity betrays itself in numerous ways.

You who have had the great privilege of Christian training in principle and character building; you who are imbued with the idea that the only true religion is the religion that translates itself into godly conduct; you should take on yourselves the mission of re-creating by precept, and above all by example, the true and original spirit of Christianity.

Preach the Christian character. Only when men have so assimilated Christianity that it has become an inseparable and pervading element of their consciousness will Christian conduct become an inevitable and spontaneous expression of an inner godliness, and not the result of doing violence to an inner conflicting nature. Only then will Christianity become a potent force in the battle against advancing materialism.

En Route to the World's Roof

By ELLIOTT I. OSGOOD

HERE we are in this most southwestern portion of China, yet we are counting that our journey to Batang is not yet half done. Back of me lie 2,876 miles which I traveled crossing America from Ohio to Seattle; 6,190 miles from Seattle to Shanghai; about 900 miles to Hongkong; 560 to Haiphong, and 534 from Haiphong by railroad to Yunnanfu. A total of 10,500 miles lie between us and our home in America, while not more than 1,000 stretch between us and Batang; yet that 1,000 will take us longer to traverse than the ten thousand. The first part of the journey was done with the help of transcontinental trains and ocean steamships; the last part will be in sedan chairs, on horseback and with pack animals. During the first part we have slept in comfortable beds in clean places. The latter part will be upon camp cots and in dirty inns and open temples—at times in the open air with nothing but our blankets between us and the skies.

The MacLeods and Bares were scheduled to sail from Seattle on October 18. The executive committee at Oklahoma City on October 11 suddenly sprang the news to me that they would like to have me go on a special mission to Batang. "Would I be able to catch a boat sailing from Seattle on the 30th and thus overtake the others so as to accompany them on the final overland journey?" That meant hurrying back to Ohio, closing my affairs there, bidding good-bye to my family, withdrawing from engagements, returning to St. Louis for specific instructions, going on to Seattle—and doing it all within eighteen days.

—*J. Russell Morse.*

Tibetan Goddess of Mercy

Although a female deity, she is supposed to be incarnate in the Dalai Lama of Lhasa, and is the favorite deity of the Tibetans. She is represented as having a thousand hands outstretched in mercy and an eye of compassion in the center of each hand, yet no hospitals, schools or orphanages have ever been established in her name.

I did it; and on the morning of October 30 found myself sailing out of the harbor on the S. S. President Madison. The rush of transpacific passengers was over, so we had only fifty-five as companions for the voyage. It was the roughest voyage across the Pacific I have experienced, so a number of the fifty-five did not prove very companionable. Our start was on Friday. On Saturday morning one of the ship's officers came to know if I would take part responsibility for the Sunday services aboard. Only one other ordained minister was to be found among the passengers, Dr. G. A. Boville, founder of the Daily Vacation Bible School movement. He was on his way to the Orient to forward the movement there. On the day before sailing he had made three addresses in Seattle, so begged me to speak at the first Sunday service. As we had three Sundays on board I also spoke at the third service. We assisted each other at all the services, so mutually bore the responsibility. Not many passengers attended the services but those who were able to do so were very appreciative. J. T. Hardeman, who is the head of a Seattle firm of hat makers and who sells a fourth of his product on the west side of the Pacific, was one of these. A Mr. Utley, vice-president of International Harvester Company of Chicago, was another. These two men were always present and never failed to come forward at the close of the services, commenting favorably upon whatever subject had been discussed.

Our good ship is one of the swiftest on the Pacific. November 16, right on time, we tied up at the wharf in the Whanpoo River at Shanghai. Roderick MacLeod was at the dock to greet me. Their freight had not yet arrived from America, so they had not gone on to Hongkong. A telegram from my own station at Chuchow, Anhwei, also greeted me. It brought me the news of the passing of one of the most consecrated men in our China churches, Shi Kwei Biao, the first Chinese ever baptized by Dr. Macklin. For thirty-seven years this man has been one of our greatest preachers. Had he lived until January he would have been eighty-two years of age.

Since the freight had not yet arrived, I was given time to run up to Chuchow and take my place as one of the mourners. No closer life friend have I had than this grand old man, Pastor Shi. It was good to be even for so short a time with other friends in Chuchow and to spend the two days with the Chuchow missionaries, Mr. and Mrs. C. A. Burch, Misses Gladys Arnold and Bertha Park. I also caught a few hours with the friends in Nanking, then hurried back by night to Shanghai. Had to travel third class and sit up all night between soldiers to get back on time but it was worth it.

The freight had come, and on Tuesday, the 24th, we sailed for Hongkong by the P. & O. Steamship Kalyan. Friday morning we anchored in that harbor and immediately were transferred by sampans to the little French S. S. Tonkin. We had not anticipated such

—*J. Russell Morse.*

A chorten in the Jolong Valley above Yengin

Built across the road so that a man on horseback can ride under it. The lamas say that merit can be laid up for the future life by making circumambulations of these chortens.

—J. Russell Morse.

Inscribed stones in a shrine, Jolong Gorge

At the top of the largest flat stone is a painted relief carving of Buddha, while just below it "Om mani padme hum" is carved and each letter painted in its orthodox color. Other inscriptions are from the Tibetan sacred b[illegible]

fine connections, so "thanked God and took courage." On Sunday morning, the 29th, we pulled up to the wharf of Haiphong in French Indo-China. This is the country of the Annamites, the brown men of "Farther India." They are brown, they dress in brown and they spit brown betel nut juice. Everybody speaks French, except our party. We, however, found a hotel whose manager speaks English and on Monday did our banking at the branch of the Hongkong and Shanghai Banking Corporation which, of course, is English.

On the morning of December 1, we arose at 5:00. Our train was scheduled to start at 6:26, so there was need to hurry. French breakfast consists of a hard roll and strong coffee. We diluted the coffee with sweetened tinned cream, got into 'rickshas and started for the station. The train is mostly fourth class cars, crowded with Annamites, Chinese, bags of grain, pigs and chickens. One car is divided into first, second and third class compartments. The third was already crowded, so we took second. We five adults and four children had the entire compartment to ourselves. As it is capable of taking twelve passengers we were not crowded, even having room for the wicker basket-crib of two-months-old Baby Edgar Bare.

Even though it was the first of the twelfth month, we were in the tropics and were not burdening ourselves with heavy clothing. The French have been doing much to develop this colonial possession of theirs. They have now a motor road which runs from the boundary of China to the southern end of Cochin-China, then across from east to west until it reaches the boundary with Siam, a road 1,545 miles long. Most of the distance is also paralleled by a railroad. Our route toward Yunnanfu leads across the upper end of Tonkin until it touches the frontier of Yunnan at Lao-kay, 242 miles from Haiphong. The first portion of the day's ride was through fertile farming country with the never ending fields of rice. The latter part we began to climb toward those lower spurs of the Himalayas and were running through tropical jungles. Mrs. Bare said that for the first time she understood what was meant by cutting one's way through jungles. The rank vegetation completely filled all space under the great palm and other tropical trees. Great patches of wild bananas covered the slopes. Tall bamboos whose upper ends bent nearly to the ground in whiplash fashion, added to the beauty of the forests.

Since this railroad, in its 534 miles, climbs into the sky more than a mile, runs through 155 tunnels, has in places a one in forty gradient and goes around curves of a five-chain radius, no trains run at night. Each night we stepped off the train and spent it in another French hotel. Each morning we rose by 5:30 to catch the morning train. Crossing the China frontier our Annamite friends became less numerous and the Chinese took their place. Now our knowledge of the Chinese language came into play and we could make ourselves understood once more. After traveling for nearly a day through some of the most magnificent mountain scenery in the world and going over one of the finest pieces of railroad engineering, we came out on top of it all, up in the sky. We could look down from our lofty mountain side into valleys covered with rich planted fields of wheat. We passed some of the greatest tin mines in the world.

On the evening of December 3, we ran into the station at Yunnanfu. C. N. Mylne, a Britisher and the agent for missionaries in this far section of China, was at the station to meet us. Now we are spending some weeks in his hospitable home (in a two-story Chinese house) while the French at Haiphong slowly look over our coming freight and pass it on to the railroad with their slow moving freight trains. It took me only thirty-three days to come from Seattle to Yunnanfu, a record trip. It will take two months to make our way slowly forward up the valleys of the Mekong and Yangtse rivers through high mountain passes to Batang on the border of Tibet. We are in a great mountain valley, a mile above the sea level, yet so far south as to almost touch the tropics. Indianapolis would call it beautiful October weather. Every day is clear and full of sunshine. Frost has just touched the geraniums and other flowers.

Yesterday afternoon Mr. MacLeod spoke in English to the group at the Chinese University who have learned to use English. I spoke to a younger group at the Y. M. C. A., first in English, then interpreted my own speech into Chinese, so they would get the benefit, both of the English and of what I wanted them to understand. Sunday I have been asked to speak at the church of the Church of England Mission, the first invitation which has ever come to me to speak in an Episcopal building—which shows how missions break down denominational barriers.

—J. Russell Morse.

An oasis on a barren mountainside above the Mekong River, just below Yengin

Directory of Foreign Missionaries of the United Christian Missionary Society

Africa

***Address All African Missionaries via Coquilhatville, Congo Belge, W. C.**

Alumbaugh, Miss Goldie P., Lotumbe.

‡Atherton, Mr. and Mrs. Ross, College of Missions, Indianapolis, Ind.

†Barger, Dr. and Mrs. G. J. P., 2128 Keyes Ave., Madison, Wis.

Bateman, Miss Martha J., Monieka.

Boyer, Mr. and Mrs. Elmer G., Bolenge.

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Eccles, Mr. and Mrs. George E., Mondombe.

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†Hobgood, Mr. and Mrs. H. C., 5326 University Ave., Indianapolis, Ind.

Hurt, Mr. and Mrs. Lewis A., Lotumbe.

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China

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Allen, Miss Julia F., Christian Girls' School, Nanking.

Allman, Miss Carrie A., Christian Girls' School, Nanking.

Arnold, Miss Gladys, Chuchow, Anhwei Province.

¶Arnold, Mrs. T. J., Hiram, O.

†Bates, Mr. and Mrs. Searle, 187 Laurence St., New Haven, Conn.

Blankenbiller, Miss Harriet, Luchowfu Hospital, Luchowfu via Wuhu.

†Bro, Mr. and Mrs. A. C., c/o A. D. Harmon, Lexington, Ky.

Burch, Mr. and Mrs. C. A., Chuchow, Anhwei Province.

¶Butchart, Mrs. James, Eureka, Ill.

Collins, Miss Lillian B., Luchowfu, via Wuhu.

Corpron, Dr. and Mrs. Douglas S., Luchowfu Hospital, Luchowfu, via Wuhu.

‡Dale, Miss Edna P., 143 N. Wilton Place, Los Angeles, Cal.

‡Dieter, Miss Margaret, Waterbury Hospital, Waterbury, Conn.

‡DuPee, Miss Nina, 126 E. Pasadena St., Pomona, Cal.

Ely, Miss Lois A., Nantungchow, Kiangsu Province.

Fillmore, Mr. and Mrs. Herbert, Nantungchow, Kiangsu Province.

Fry, Miss Nancy, Nantungchow, Kiangsu Province.

Garrett, Mr. and Mrs. Frank, Wuhu.

†Gish, Mrs. E. P., 2315 C Street, Bellingham, Wash.

Goulter, Mr. and Mrs. O. J., Luchowfu, via Wuhu.

Gray, Miss Cammie, West Gate Christian Mission, Wuhu.

†Hagman, Dr. and Mrs. G. L., 425 De Baliviere Ave., St. Louis, Mo.

Hamilton, Mr. and Mrs. C. H., Nanking.

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Holroyd, Mr. and Mrs. Ben E., Nanking.

¶Hunt, Mr. and Mrs. W. Remfry, 1007 12th St., Santa Monica, Cal.

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Lyon, Miss Emma A., Christian Girls' School, Nanking.

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Major, Miss Laura L., Luchowfu, via Wuhu.

†Marx, Mr. and Mrs. Edwin, 404 W. 124th St., New York, N. Y.

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¶Molland, Mrs. Lily W., Nanking.

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‡Osgood, Mrs. E. I., Hiram, Ohio.

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†Parker, Miss Blanche, 2407 Carpenter Ave., Des Moines, Ia.

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Ritchey, Mr. and Mrs. G. E., Nanking.

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Six, Mr. and Mrs. Ray L., Luchowfu, via Wuhu.

†Teagarden, Miss Lyrel, 2302 Beaumont Ave., Bronx, New York, N. Y.

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Tremaine, Miss Stella, Wuhu Academy, Wuhu.

Treudley, Dr. Mary B., Ginling College, Nanking.

†Vautrin, Miss Minnie, 6039 Dorchester Ave., Chicago, Ill.

Vierling, Dr. and Mrs. Frank, Luchowfu, via Wuhu.

Walker, Miss Mildred F., Drum Tower, Nanking.

Wilkinson, Miss Wenona, Luchowfu, via Wuhu.

India

¶Adams, M. D., 752 Blaine Ave., Akron, O.

Alexander, Wm. B., Jubbulpore, C. P.

†Alexander, Mrs. Wm. B., 614 Oakwood Ave., Toledo, O.

‡Andrus, Miss Ivalu S., Pendra Road, C. P., Route 6, Box 78, Mt. Carmel, Ill.

Bender, Miss Anna K., Damoh, C. P.

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†Cowdrey, Miss Anna B., College of Missions, Indianapolis, Ind.

†Crozier, Dr. Jenny E., 425 De Baliviere Ave., St. Louis, Mo.

¶Cunningham, Mrs. D. O., 364 Downey Ave., Indianapolis, Ind.

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Furman, Miss Myrtle, Rath, U. P.

Gamboe, Mr. and Mrs. Homer P., Mahoba, U. P.

Gordon, W. E., and Dr. Ada McNeil, Jhansi, U. P.

§Grainger, Mr. and Mrs. O. J., College of Missions, Indianapolis, Ind.

¶Graybiel, Miss Mary, 1203 23rd St., San Diego, Cal.

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†Hill, Mr. and Mrs. T. Newton, 1112 Yale Station, New Haven, Conn.
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McGavran, Mr. and Mrs. Donald, Harda, C. P.
McGavran, Mr. and Mrs. John G., 3 Civil Lines, Jubbulpore, C. P.
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‡Pope, Miss Caroline E., 646 Lincoln St., Culver City, Cal.
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Thomson, C. H., and Dr. Bertha, Hatta, C. P.
Vance, Miss Zonetta, Kulpahar, U. P.
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Young, Miss Virginia W., Jubbulpore, C. P.

Jamaica, British West Indies

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Matson, Mr. and Mrs. L. M., Lois Villa, Lawrence Tavern.
¶Purdy, Mrs. G. D., Versailles, N. Y.
Ward, Miss Myrle O., Burgess Place, Halfway Tree.

Japan

*Armbruster, Miss Rose T., 1350 S. Humboldt St., Denver, Colo.
Asbury, Miss Jessie J., 481 Yoshino Don, Higashi, Tengachaya, Osaka.
Clawson, Miss Bertha, 4250 Daido, 3 Chome, Tennoji, Osaka.
Crewdson, Mr. and Mrs. Ira C., Sanchome, Kitadori, Tetsukayama Sumiyoshi, Osaka.
†Douglas, Miss Bertha.
Erskine, Mr. and Mrs. W. H., 1572 Kishimoto, Mikage, Hyogoken.
†Garst, Miss Gretchen, 1711 Pleasant St., Des Moines, Ia.
Gibson, Miss Martha E., 335 Nakazato, Takinogawa, Tokyo.
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Hendricks, Mr. and Mrs. Kenneth C., 7 Tajiri Soneda, Fukushima.
Hunter, Mr. and Mrs. Joseph B., 16 Naka Naga Machi, Akita.
Lehman, Miss Lois A., 16 Naka Naga Machi, Akita.
†McCall, Mr. and Mrs. C. F., 247 E. College St., Oberlin, O.
McCoy, Mr. and Mrs. R. D., 35 Nakano Cho, Ichigaya, Ushigome Ku, Tokyo.
¶Oldham, Miss Lavinia, 328 Aylesford Place, Lexington, Ky.
Palmer, Miss Jewell I., 354 Nakazato, Takinogawa, Tokyo.
†Richey, Miss Helen, 203 N. E. 4th St., Miami, Fla.
‡Robinson, Mr. and Mrs. C. E., 1405 Anthony St., Columbia, Mo.
†Scott, Miss Ada, 1332 26th St., Des Moines, Ia.
¶Stevens, Dr. Nina, 1724 Vine St., Hollywood, Cal.
Trout, Miss Jessie, Akita.
Young, Mr. and Mrs. Thomas A., 355 Nakazato, Takinogawa, Tokyo.

Mexico

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Edwards, Mr. and Mrs. Moody, Apartado 78, Aguascalientes, Ags.
Gibbons, Miss Pearl, Colegio Morelos, Aguascalientes, Ags.
Grigsby, Mr. and Mrs. Ivan H., Apartado 53, San Luis Potosi, S. L. P.
Hinds, Mr. and Mrs. Emerson, Apartado 78, Aguascalientes, Ags.
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Irelan, Miss Elma C., Colegio Morelos, Aguascalientes, Ags.
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Leslie, Miss Ruth R., Colegio Morelos, Aguascalientes, Ags.
Lines, Dr. Ezra A., Apartado 53, San Luis Potosi, S. L. P.
Nunn, Miss Etta A., Apartado 46, San Luis Potosi, S. L. P.
†Smith, Miss Ina E., 2113 New Hampshire St., Lawrence, Kans.
Wilson, Miss May E., Colegio Morelos, Aguascalientes, Ags.
Wisdom, Miss M. Catherine, 11 a de Independencia 84, Apartado 53, San Luis Potosi, S. L. P.

Philippine Islands

Adamson, Miss Vera, Laoag, Ilocos Norte.
¶Eberle, Miss Edith, 400 Richardson Bldg., Sta. B., Route 2, Toledo, O.
†Ellis, Miss Dale, Bethany, Nebr.
Fonger, Mr. and Mrs. W. H., Vigan, Ilocus Sur.
Higdon, Mr. and Mrs. E. K., 715 Calle Wright, Manila.
Kennedy, Mr. and Mrs. Paul D., Laoag, Ilocos Norte.
§Lemmon, Dr. and Mrs. W. N., Brownfield, Tex.
Noffsinger, Miss Edith, 166 Gastambide St., Manila.
Pickett, Dr. C. L. and Dr. Leta M., Laoag, Ilocos Norte.
Serrill, Miss Marie E., Mary Chiles Hospital, 147 Gastambide, Manila.
Siegfried, Miss Sylvia M., Laoag, Ilocos Norte.
Stipp, Mr. and Mrs. F. V., 419 Pennsylvania Ave., Manila.
‡Swanson, Mr. and Mrs. Herbert, Turtle Lake, N. D.
Wolfe, Mr. and Mrs. Leslie, 444 Taft Avenue, Manila.

Porto Rico

Carlton, Miss Fanny S., Manati.
Carpenter, Mr. and Mrs. Vera C., Box 415, Ciales.
Mills, Miss Florence A., Manati.
Morton, Mr. and Mrs. C. Manly, Evangelical Seminary, Rio Piedras.
Perez-Guerra, Miss Consuelo, Bayamon.
Perry, Mr. and Mrs. T. C., Bayamon.

South America

Binns, Miss Lillian L., Casilla de Correo, 241, Asuncion, Paraguay.
Elliott, Mr. and Mrs. A. E., Casilla de Correo, 241, Asuncion, Paraguay.
Fish, Miss Ruth E., Camacua, 190, Buenos Aires, Argentina.
Garrett, Miss Lora, Camacua, 190, Buenos Aires, Argentina.
Holroyd, Mr. and Mrs. Howard T., Rivadavia 6100, Buenos Aires, Argentina.
†Hughes, Mr. and Mrs. Fred W., Casilla de Correro, 181, Asuncion, Paraguay.
‡Leach, Mr. and Mrs. H. P., Whiting, Ind.
Lemmon, Mr. and Mrs. R. B., Casilla de Correo, 241, Asuncion, Paraguay.
‡McWilliams, Mr. and Mrs. S. S., College of Missions, Indianapolis, Ind.
Montgomery, Mr. and Mrs. J. D.
Orvis, Miss Mary I., Rivadavia 6100, Buenos Aires, Argentina.
†Reavis, Mr. and Mrs. Tolbert F., Elsberry, Mo.
Smith, Miss Zona, Camacua, 190, Buenos Aires, Argentina.
‡Vannoy, Dr. and Mrs. C. A., Camacua 164, Depto C., Buenos Aires, Argentina.
Williams, Mr. and Mrs. Hugh J., Rivadavia 6100, Buenos Aires, Argentina.

Tibet

Address all Tibetan Missionaries, Batang, P. O. Atuntze, via Haiphong & Yunnanfu, West China.

Bare, Dr. and Mrs. Norton H.
Duncan, Mr. and Mrs. M. H.
Emerson, Mr. and Mrs. L. H.
Hardy, Dr. and Mrs. Wm. M.
MacLeod, Mr. and Mrs. R. A.
Morse, Mr. and Mrs. J. Russell.
Ogden, Mr. and Mrs. J. C.
Peterson, Mr. and Mrs. R. A.
¶Shelton, Mrs. A. L., 381 N. Gibbs St., Pomona, Cal.
Wohrley, Dr. and Mrs. I. C.
Young, Miss Grace M.

Interdenominational

Inman, Mr. and Mrs. S. G., Committee on Cooperation in Latin America, 25 Madison Avenue, New York, N. Y.

*Sick Leave.
†Furlough.
‡Extended Furlough.
§Leave of Absence.
¶Retired.

Directory of Institutions in Foreign Mission Fields

Africa

Dr. William Bailey Memorial Hospital, Bolenge, W. C.
Frank Battson Memorial Press, Bolenge, Congo Belge, W. C.
Lockwood-Kinnear Hospital, Monieka, Congo Belge, W. C.
Shotwell Memorial Hospital, Mondombe, Congo Belge, W. C.
Lotumbe Hospital, Lotumbe, Congo Belge, W. C.
Union Mission House, Kinshasa.

China

Chuchow Girls' School, Chuchow, Anhwei Province.
Chuchow Boys' School, Chuchow, Anhwei Province.
Coe Memorial Girls' School, Luchowfu, Anhwei Province.
Luchowfu Boys' Boarding School, Luchowfu, Anhwei Province.
Christian Girls' School, Nanking, Kiangsu Province.
Boys' High School, Nantungchow, Kiangsu Province.
Tisdale Memorial Hospital, Chuchow, Anhwei Province.
Luchowfu Hospital, Luchowfu, Anhwei Province.
Wuhu Central Boys' School, Wuhu, Anhwei Province.
Bible Teachers' Training School for Women, Nanking.
Gingling College (Union), Nanking.
Nanking Theological Seminary (Union), Nanking.
Shanghai American School for Missionary Children (Union), Shanghai.
University of Nanking (Union), Nanking.
Wuhu Academy (Union), Wuhu, Anhwei Province.
Nantungchow Hospital, Nantungchow, Kiangsu Province.
University Hospital (Union), Nanking, Kiangsu Province.

India

Burgess Memorial Girls' School, Bilaspur, C. P.
Damoh Boarding School, Damoh, C. P.
Kulpahar Industrial Home for Women and Girls, Kulpahar, U. P.
Kulpahar Children's Home, Kulpahar, U. P.
Mahoba Orphanage, Mahoba, U. P.
Lathrop Cooley Bible College, Jubbulpore, C. P.
Tubercular Sanatorium, Pendra Road, C. P.
Bilaspur Mission Hospital, Bilaspur, C. P.
Damoh Hospital, Damoh, C. P.
Harda Hospital, Harda, C. P.
Mungeli Hospital, Mungeli, C. P.
Mungeli Leper Asylum, Mungeli, C. P.
Jubbulpore Press, Jubbulpore, C. P.

Japan

Drake Bible College, Takinogawa, Tokyo.
Boys' Middle School, Tokyo.
Margaret K. Long Girls' School, Takinogawa, Tokyo.
Osaka Christy Institute, Tennoji, Osaka.
East Tokyo Institute, Tokyo.
Woman's Christian College of Japan, (Union) Tokyo.

Mexico

Colegio Ingles, 4a de Galeana No. 37, San Luis Potosi, S. P. L.
Colegio Morelos, Aguascalientes, Ags.
Christian Orphanage, Colegio Morelos, Aguascalientes, Ags.
Evangelical Seminary of Mexico (Union) Mexico City.
Union Press, Mexico City.

Philippine Islands

Albert Allen Memorial, Taft Avenue, Manila.
Union Theological Seminary, Manila.
Boys' Christian Training School, Laoag.
Laoag Dormitory and Girls' Training School, Laoag.
Training School for Nurses, Vigan.
Mary J. Chiles Hospital, Manila.
Sallie Long Reid Memorial Hospital, Laoag.
Vigan Hospital, Vigan.

Porto Rico

Evangelical Seminary of Porto Rico, Rio Piedras.

South America

Colegio Internacional, Casilla de Correo 241, Asuncion, Paraguay.
Instituto Modelo de Obreras Christianas, (Union), Camacua 184, Depto. C., Buenos Aires, Argentina.
Colegio Americano (Union), Rivadavia 6100, Buenos Aires, Argentina.
Union Seminary, Donato Alvarez 650, Buenos Aires, Argentina.

Tibet

Memorial Hospital, Batang, P. O. Atuntze, Hiaphong & Yunnanfu, West China.
Christian School, Batang, P. O. Atuntze, Hiaphong & Yunnanfu, West China.
Shelton Memorial Orphanage, Batang, P. O. Atuntze, Hiaphong & Yunnanfu, West China.

From Osaka, Japan

WILLIAM DANNER, world secretary for leper relief, spoke at Christy Institute in November.

Mr. Danner, with Mrs. Danner and their daughter, are circling the globe in the interest of those most pitifully afflicted members of the human family, the lepers. They are investigating conditions, and making speeches in churches, schools and other groups in all countries.

The following paragraph is taken from an article in the *Osaka English Daily*, written by Miss Lois E. Danner, giving in detail what they found upon visiting the Japanese Government Leper Colony on the island of Oshima:

"Japan may indeed be proud of Oshima, of her five other government leper hospitals throughout the Empire, and of the hospital superintendents and their staffs. She may be prouder still when the day comes, as come it must, when not only the 1,800 sufferers now within sheltering walls, but all the leper sick of the Empire will receive the healing touch."

Mrs. W. H. Erskine recently created quite a sensation among her friends by going away from home in Osaka for a visit. The occasion which precipitated such an unheard-of event was the annual baseball series between the Canadian Academy of Kobe and the American School of Tokyo, played in Tokyo this year.

Hugh Erskine, aged eighteen, and William, aged sixteen, both play on the Academy team, and John Clark, aged eight, is the mascot. So through the tender connivance of Dad and Mrs. McCoy in Tokyo, mother went too and made it a quartet of Erskines.

The big boys stayed with the team and the coach, while the mascot and his mother enjoyed the hospitality of the McCoy home. (Twenty-one years ago these two couples came to Japan as newlyweds.)

Where Diversified Living is Practiced

By May Wilson

OUR Christmas here at Colegio Morelos was very happy. For weeks ahead, the classes in the Sunday school were planning and saving for the White Gifts service. Some brought money to help the missionary cause in India or Africa; others brought for the orphans in Russia, others for the children of Puerto de Conception, and others for the poor, sick and imprisoned here in Aguascalientes. Many of the children who couldn't bring money, brought little sacks of rice, beans, corn or crackers. Some brought rolled oats, and some brought clothing or material for clothes. On the Sunday before Christmas the classes presented their gifts and told for whom they were given. The committee on distribution saw to it that these gifts were distributed before Christmas Day.

The girls of the orphanage thought of and suggested to Miss Gibbons a beautiful service that they could do. Miss Gibbons takes them out walking every morning before breakfast, and just before they start each one has an orange to eat. Oranges are the cheapest fruit that can be bought at this season, being sold at the inn for two pesos per hundred, in United States money a dollar per hundred. The girls suggested that for two mornings they take their oranges to the hospital and give them to the sick. They were permitted to do this, and enjoyed it greatly.

Water carriers in Mexico. Shall we give them the Water of Life?

On Christmas Eve we had a very beautiful service. First there was congregational and group singing, then a short sermon by the pastor. This was followed by a sort of pageant. There were two heralds who stood in front of the curtain, one at each extremity of the platform. One of the heralds announced, "Hear, people, the prophecies concerning the Messiah," and the other announced, "And see the fulfillment of them in Christ Jesus." The curtains opened, and there stood Moses with the tables of the law. He gave the ten commandments; and then one of the heralds told of the perfect lawgiver who was to come, and gave Jesus' words concerning the Great Commandment. Aaron entered, and received from Moses his commission as High Priest. Then the herald told of the perfect High Priest who was to come. After this, the curtains were closed for a few minutes; and when they opened again, there sat King David on his throne, his harp at hand. Nathan the prophet entered, and David spoke to him of building a temple to God. Nathan told David how from his seed there should come forth a perfect King. King David quoted the 24th Psalm very effectively, and sang still another. The next character was the prophet Isaiah, who prophesied the coming of the Messiah. After this the curtains were closed, and while the congregation sang *Silent Night, Holy Night* the scene was changed to New Testament times. When the curtains opened again, we saw the shepherds, and then the heavenly hosts singing. This second part was all done by the intermediate boys and girls. The girls were dressed in sheets in such a way as to look like angels with their wings extended. They were arranged stair-step fashion so that those behind were much higher than those in front. The shepherds were very natural in their crude dresses and bare feet. Each one had his rude crook too. It was a very impressive scene. The next scene was that of the wise men. Five boys came in dressed as orientals following a specially arranged electric star, while a chorus behind the scene sang, *Donde está, donde está, El que es Rey de Judá?* "(Where is He, where is He, He who is King of Judah?") The heralds then told how the wise men presented their gifts to the King; and the scene closed with the wise men in an attitude of adoration.

It was a very dismal rainy night; but the chapel was filled to capacity. Miss Lemon, Mrs. Edwards and Miss Leslie worked hard preparing this program. Miss Irelan had charge of the costuming of the Old Testament characters, Miss Leslie of the shepherds and wise men, one of the Mexican teachers of the angels, and another Mexican teacher of the heralds. The costumes were very effective and the whole program impressive.

Señora Reyna, a consecrated woman who spends her mornings reading and explaining the Word to the many who gather in our doctor's waiting room, San Luis Potosi

On Christmas Day we had a big church fellowship dinner. Places were prepared for 189; but because of the continual downpour of rain, only about 150 attended. The dinner was prepared in the various homes, and brought to the improvised dining room. It was a success too.

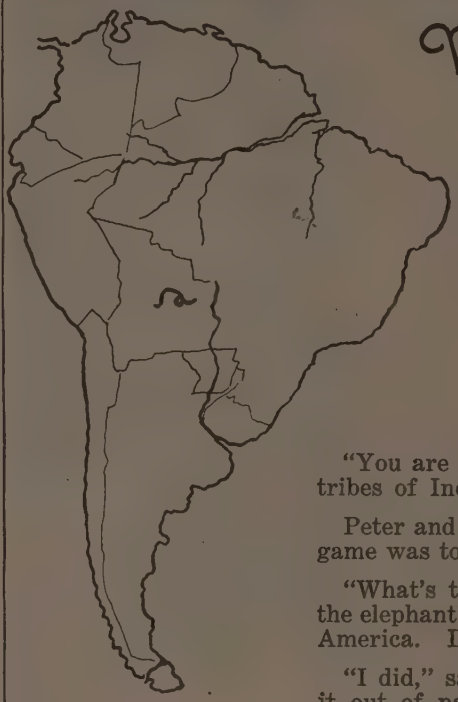
My work this year is quite diversified. All morning I work in the kindergarten. In the afternoons I have an English class in the fourth grade and three physical training classes in the normal school. This, together with my duties in junior and senior Endeavor societies, cradle roll, teachers' meetings, literary society, visiting and cooking, takes about all my time.

We spent a pleasant evening several Sundays ago when one of the American gentlemen brought over his radio receiving set. We heard the evening service at San Antonio, Texas, also music from Dallas, Little Rock, Los Angeles and other places. We enjoyed it so much and it made us feel so much nearer home.

Wanderland-Wonderland

Where everybody goes barefoot

by Lucy King DeMoss



PETER had a great surprise for Dads and was waiting to spring it on him. He was busy arranging on the library table something that looked for all the world like an elephant's head, with its long trunk, made in colored patchwork. His friends, Ethel and Jim, were pulling up four chairs. Just then the door opened.

"Spanish!" shouted Peter.

"Portuguese!" answered Dads, "and Indian!"

"But most of the people—"

"You are right, Son. With the exception of Brazil and the many tribes of Indians, the people of South America do speak Spanish."

Peter and Dads were playing a sort of game, you remember. The game was to find out all they could about South America.

"What's this?" said Dads, as he sat down at the table and saw the elephant's head. "Bless my heart, what a first-rate map of South America. Don't tell me you made it, Peter!"

"I did," said Peter, "or, rather, Jim and Ethel and I. We made it out of paper pulp and colored it with water colors. Brazil is brown, because most of the coffee of the world comes from there. Argentina is purple, like the grapes that grow in her vineyards. Yellow is for the oranges that are everywhere in the country."

"Why the pink and green and blue?" said Dads.

"For the roofs of the houses in all the towns!" And in his excitement Peter lost his balance and tumbled down on his head, which wasn't in the game at all!

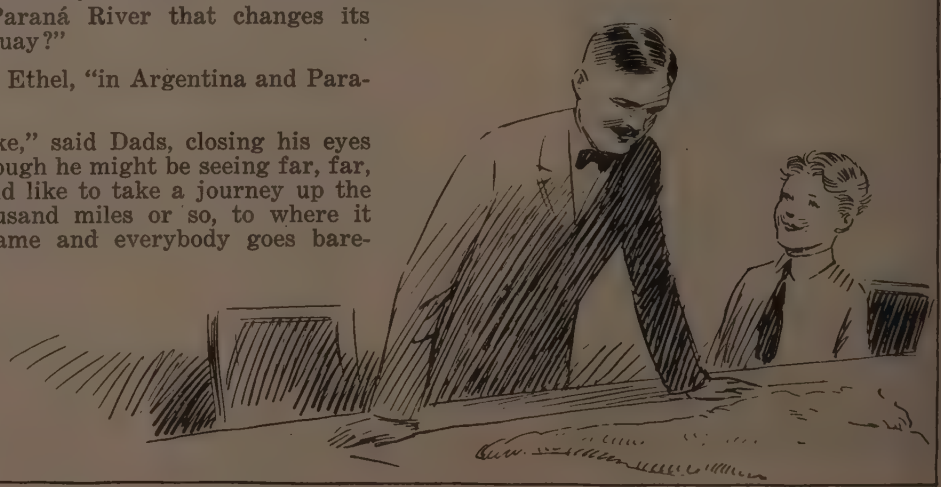
"Let's see," said Dads, looking at the map with the greatest interest. "Where is the Big River?"

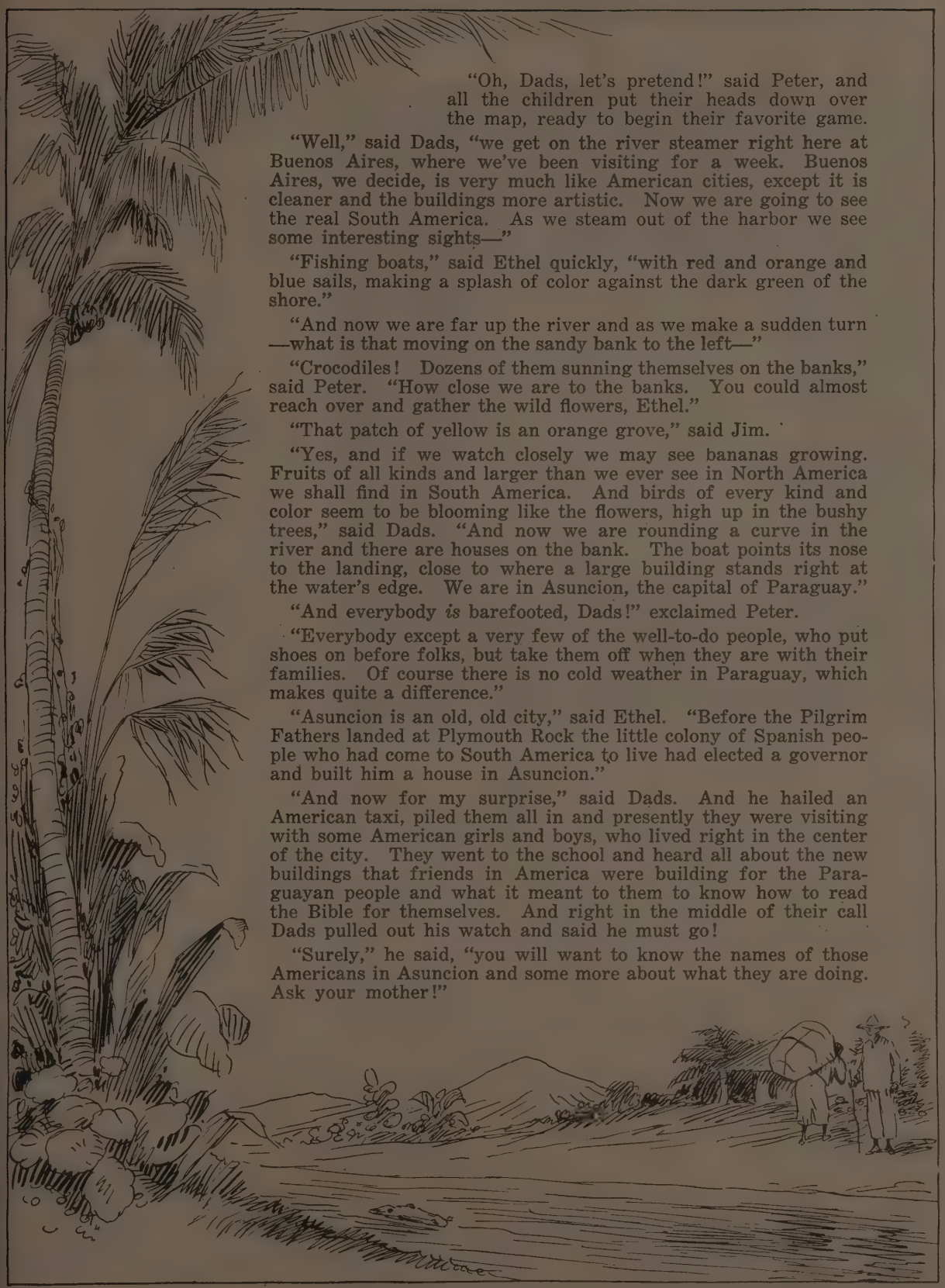
"Here," said Jim, finding it, "The Amazon. It goes right across Brazil, is three thousand miles long and nearly as wide as the ocean!"

"And the Paraná River that changes its name to Paraguay?"

"Here," said Ethel, "in Argentina and Paraguay."

"I should like," said Dads, closing his eyes halfway, as though he might be seeing far, far, away, "I should like to take a journey up the Paraná a thousand miles or so, to where it changes its name and everybody goes barefoot!"





"Oh, Dads, let's pretend!" said Peter, and all the children put their heads down over the map, ready to begin their favorite game.

"Well," said Dads, "we get on the river steamer right here at Buenos Aires, where we've been visiting for a week. Buenos Aires, we decide, is very much like American cities, except it is cleaner and the buildings more artistic. Now we are going to see the real South America. As we steam out of the harbor we see some interesting sights—"

"Fishing boats," said Ethel quickly, "with red and orange and blue sails, making a splash of color against the dark green of the shore."

"And now we are far up the river and as we make a sudden turn —what is that moving on the sandy bank to the left—"

"Crocodiles! Dozens of them sunning themselves on the banks," said Peter. "How close we are to the banks. You could almost reach over and gather the wild flowers, Ethel."

"That patch of yellow is an orange grove," said Jim.

"Yes, and if we watch closely we may see bananas growing. Fruits of all kinds and larger than we ever see in North America we shall find in South America. And birds of every kind and color seem to be blooming like the flowers, high up in the bushy trees," said Dads. "And now we are rounding a curve in the river and there are houses on the bank. The boat points its nose to the landing, close to where a large building stands right at the water's edge. We are in Asuncion, the capital of Paraguay."

"And everybody *is* barefooted, Dads!" exclaimed Peter.

"Everybody except a very few of the well-to-do people, who put shoes on before folks, but take them off when they are with their families. Of course there is no cold weather in Paraguay, which makes quite a difference."

"Asuncion is an old, old city," said Ethel. "Before the Pilgrim Fathers landed at Plymouth Rock the little colony of Spanish people who had come to South America to live had elected a governor and built him a house in Asuncion."

"And now for my surprise," said Dads. And he hailed an American taxi, piled them all in and presently they were visiting with some American girls and boys, who lived right in the center of the city. They went to the school and heard all about the new buildings that friends in America were building for the Paraguayan people and what it meant to them to know how to read the Bible for themselves. And right in the middle of their call Dads pulled out his watch and said he must go!

"Surely," he said, "you will want to know the names of those Americans in Asuncion and some more about what they are doing. Ask your mother!"

The Result of Vision and Labor

First Graduates, Instituto Modelo, Buenos Aires

The First Commencement

By Hugh J. Williams

THE Instituto Modelo, the training school in Buenos Aires, Argentina, for young women who wish to prepare themselves for more effective Christian service, celebrated its first commencement November 30, graduating three young women who have completed the full three-year course. The Instituto Modelo was organized early in 1922, the outgrowth of a real need for a school in which likely young women of Argentina and Uruguay might be fitted for efficient Christian service among the churches of their respective countries. The institute is a union project, supported by the Methodist mission and the United Christian Missionary Society, and the result largely of the vision and indefatigable efforts of Bishop W. F. Oldham of the Methodist Church and Miss Zona Smith, our chief worker among women in Argentina. Miss Smith was the first director of the school, and during her recent furlough in the United States Miss Ruth E. Fish of California has been the head of the school. Miss Mae Beissel of Washington State is the treasurer and assistant director, and the teaching staff includes several of the missionaries, national ministers, and others who come in to teach various courses.

The baccalaureate sermon was given in the Second Methodist Church of Buenos Aires by J. E. Gattinoni, one of the leading evangelical pastors of Argentina. He spoke effectively to the graduates and congregation about the trials and difficulties of Christian work and the spiritual resources that are available for those who will receive them. The commencement program was held in the American Church of Buenos Aires. Tolbert F. Reavis, one of our senior missionaries in the Argentine, offered the prayer and Miss Fish gave a brief review of the history of the school. The address of the evening was delivered by Miss Zona Smith, who spoke on the "Joy of Service." Señora M. R. de Gattinoni, one of the leaders in the national league of evangelical women of Argentina, presented the diplomas, and one of the graduates responded with appropriate remarks.

The graduates were Señoritas Maxima Villalva and Italina Azzati and Jorgelina Lozada. There are seven other young women in the Instituto Modelo, with the likelihood of several new students entering when the school year begins in March. A six weeks summer school is to be held in January and February, enrolling young women from Argentina and Uruguay who wish to be better prepared for volunteer Christian service.

This first commencement marks the happy conclusion in the first part of the history of a union effort of which both participating communions may well be proud. With continued good leadership and cooperation, the Instituto Modelo bids fair to become one of the outstanding evangelical training schools of South America.

Colegio Americano to the Front

By Lora Garrett

THE Colegio Americano at Buenos Aires, Argentina, graduated seven from the commercial department and one from the high school at the annual commencement in late November. Certificates were also granted to fifteen boys who had completed the work of the grades. Prizes were awarded by the Alumni Association and the school to various individuals who had excelled in one way and another. The commencement address, "Education for Life" was delivered by Dr. Webster E. Browning, educational secretary of the Committee on Cooperation in Latin America. The diplomas and certificates were presented by the new ambassador from the United States, Peter Augustus Jay.

Colegio Americano is a missionary educational institution of which the North American church constituencies may well be proud. Two hundred and fifty boys were enrolled in the various departments during the past school year. A small but energetic alumni association is keeping the high ideals of the school alive in the hearts of the young men who have formerly been students at the school.

Bible study is a part of the curriculum and Sunday school and church services are held weekly for the fifty boys who live in the school dormitories. Athletics and a boy scout troop are among the extra-curricular activities. The annual athletic tournament with the Instituto Norte Americano of Montevideo resulted in a victory for the Buenos Aires lads, making them the permanent holders of a silver trophy which they won for the first time a year ago.

A splendid balance between body building, mind building and spirit building is thus kept in the school, all three phases of development being given attention.

Missionaries of the Disciples of Christ active on the faculty of Colegio Americano the past year were Mr. and Mrs. Howard T. Holroyd, Tolbert F. Reavis, and Miss Lora Garrett.

Glimpses of the Religious World

WORK is going forward on the compilation of the *American Encyclopaedia of Christianity*, one of the greatest collaborative efforts ever undertaken by Christian scholarship. On January 7 a dinner was given in New York to "signalize the great task and to honor its editors." Among the editors are Joseph Cullen Ayer, William H. P. Latch, Benjamin W. Bacon, William Walker Rockwell, Charles N. Jacobs and H. H. Meyer.

An extensive advertising campaign, including the use of bill boards and street car placards, is being considered by the National Lutheran Council to acquaint the public with Lutheran principles. The matter, it is suggested, will contain quotations from Luther's teachings in regard to the Lord's Prayer, the Ten Commandments and the Apostle's Creed and baptism. The campaign would be preparatory to the celebration in 1929 of the four hundredth anniversary of the publication of Martin Luther's catechism.

What is thought to be the first union communion service of all denominations was held on December 31, 1926, in Cleveland, Ohio. The service was arranged "under the feeling that the first quarter of this twentieth century should not elapse without this testimony to the essential and spiritual unity among the followers of Jesus Christ." It was held at the First Methodist Church and arranged by the Federated Churches of Cleveland.

In the death of Watts O. Pye on January 9, the cause of missions loses one of its most aggressive and widely known champions. Mr. Pye was a missionary under the Congregational Board, going to China following the Boxer uprising in 1907. He was stationed at Fenchow, Shansi, where the board's former staff had all been killed and its plant destroyed. From the nineteen Christians whom he gathered about him at the beginning of his work, the number has grown in eighteen years to 20,000 with more than 200 organized churches.

Trees that are said to bear what the Mohammedans regard as "Eve's apples" flourish in Ceylon, but are difficult to grow elsewhere, says *Popular Mechanics*. The blossom has a pleasant odor, but the fruit, which resembles an orange on the outside and is a deep crimson within, is poisonous.

The apples are dented as though a piece had been bitten out of them. Naturalists have been unable to explain this phenomenon. The Mohammedan belief is that the mark and the peculiar coloring of the fruit are warnings against its noxious properties.

Upon the hilltop of a dream I
saw one walking,
And the sea was in her eyes,
The open sea.
There was no landlocked harbor,
And not any shore,
But sun and spray and wind-
whipped billows
Blowing endlessly.

It was a blue, blue sea within her
eyes,
And measureless.
And little ships with snowy sails
Upon the waters,
And gulls upon the winds.

And like the honey-colored moon
Her bright hair was;
And like two flowers, her hands,
And her soft mouth
Was like no other loveliness in all
the world
Except its own.
And she was singing
All to her lonely self;
All to her lonely self
Upon the hilltop of a dream,
And in her eyes the sea.

The scholars and the wise men
will not hear her,
The mighty men will never listen,
Nor they who rise up briskly at
the dawn
To take the shutters from the
shops
And bargain there for little
heaps of gold;
Nor they who go upon the streets
purchasing laughter;
Nor princes, heavy with their
State.

Who then will hear?
Who but the wanderers?
Gatherers of the mist,
Sowers of longing;
They who go shepherding the
stars,
And harvesting the dew,
And hunting cobwebs in the early
grass;
They who keep pockets full of
sunshine,
And who live in houses with the
four wide winds for walls,
Clouds for the roof, and clods, the
floor.

Ay, they will hear her, the wanderers,
Drinking the moonlight
From a cup of silver fog,
And eating bread of long forgotten dreams
Come true.

—BARBARA YOUNG, in the *New York Times*.

To give recognition and stimulus to creative work the Harmon Foundation, on behalf of William E. Harmon, has provided $4,000 annually for awards for distinguished achievement. There are seven first awards of $400 offered annually to Negroes who have made distinguished achievement in various fields of endeavor, and one award to any person, white or colored, for outstanding achievement in race relations.

The schools for adults in Poland have recently been celebrating the tenth anniversary of their existence by an exhibition, showing the extension methods and results of their ten years' work. These schools were created by the spontaneous initiative of the community immediately the Russians evacuated Poland. The adult schools were established in 1915 by the Department of Instruction which the Poles themselves organized the moment the Russians left. In the first courses are found the complete illiterates. There are also beginning courses for young people from 14 to 18 years of age. The centers for boys and girls are separate.

A far higher percentage of colored children than of white children are at work in gainful occupations in the United States, according to a bulletin analyzing the available figures and recently published by the Commission on Race Relations of the Federal Council of Churches. Among white children ten to fifteen years of age, about one in sixteen is at work. But among colored children ten to fifteen years of age, more than one in five. And a very considerable number of these colored working children are under fourteen years of age.

The *Times of India* gives an astonishing picture of life among the poor mothers and children of India. It states that the practice among Indian mothers of drugging their babies with opium to keep them quiet, while they themselves are at work in the mills, is so prevalent in Bombay that the matter of securing legislation to prevent it was discussed at a recent meeting of the Bombay Municipal Corporation. A report of the medical relief committee of the corporation was finally adopted, with a few dissentients, which states that such legislation "would be premature in the present state of public opinion among the people concerned and would be resented as an unnecessary interference with a prevailing practice which would deprive them of the opportunity of earning their daily bread." The report recommended efforts to educate public opinion and the encouragement of the agencies trying to bring about better sanitation and living conditions in Bombay.

New Wealth for Mexico

By LUCY KING DE MOSS

Topic Talk

HOW very close to the people of the world we are these days. The turn of a little, innocent-looking dial here and there, a few howls and moans, a grind or two, and, if luck is with us, a voice from Mexico City may speak to us and tell us—perhaps the price of chilies! And we take it as a matter of course.

Back in the days when the only way to talk to the people of Mexico was to travel by ship or overland to her towns and villages things were very different. In those early days various tribes of Indians settled in the fertile valley where Mexico City now is, ruled awhile and were conquered by other tribes. First the Toltecs built their cities. Tradition tells of a white man who came among the Toltecs and stayed twenty years as their adviser and friend, bringing to them wealth and prosperity. One day he sailed away on a raft of serpent skins, but his last words to the people were that another white man would come.

The Toltecs had their day and were conquered by other tribes of Indians until finally the Aztecs came and ruled the country for over a hundred years. Montezuma, their king, had some excellent ideas about government, but his ideas about religion must have been handed down from the most savage of ancestry, for the religion of the Aztecs was superstition in its most hideous form, having to do with human sacrifice and torture.

Young Hernan Cortez, fearless, and a leader who admitted no possibility of defeat, was thought, by many who knew the tradition of the white man of the Toltecs, to be the one for whom they had watched for hundreds of years. When he came into the valley of Mexico with his handful of an army and his guns and horses, strange sights indeed to the Aztecs, he was taken to be the war god of their legends and was soon in control of the country. Montezuma trusted him absolutely. Following Cortez there came from Spain to the fertile and rich lands of Mexico the aristocrats of the little country, to act as viceroys in the New World, and with them came priests, who were to look after the souls of the Indians. This was the time of great chests of gold mined from the rich hills of the new country and of full-sailed galleons that carried the gold back to Spain to retrieve her fortunes. It was the age of pirates and the looting of cities along the coasts of Mexico.

There are two of the rulers of that day that should be remembered, Mendoza, who was kindly and wise in his government, and Don Luis de Valasco, who was just and brave and was called the Emancipator, because he set free the fifteen thousand Indian slaves who worked in his mines.

The greed for gold and land influenced everyone who had come to the New World, priests as well as people, and while the Roman Catholic church certainly accomplished good in those early days in Mexico, it was so involved with the idea of getting and holding that it came near forgetting everything else. It had no interest in social reforms, education, and that democratic spirit that recognizes the rights of all men. It agreed with the avaricious landowners that it was much better to keep the peon class poor and ignorant.

In 1821 came the Independence of Mexico. The people began to ask for their freedom in industry and in politics. In other words they began to think for themselves, which of course was the very thing the Roman Catholic church did not intend for them to do. From that day to this there have been revolutions and counter-revolutions in Old Mexico, bandits, scheming politicians, murders, and all those things that come when superstition and ignorance reign. In 1920, when General Obregon came into power, things began to look brighter for Mexico. Obregon believed in schools and all education. He was much concerned that the children of his country were growing up ignorant and uncultured. In one year he saw that 100,000 boys and girls were placed in schools where they might be taught how to care for the land on which they lived. Better days have come for Mexico and even though the newspapers report every little uprising across the border and fail to report the things of progress, we must remember that Christian education is to solve her problem for her.

All this leads us to think that the white man of the tradition who is to bring true wealth and happiness to the people of Mexico is the man who goes with the love of Christ in his heart to teach his message of truth and righteous living; of brotherhood and kindly tolerance and helpfulness. Such men and women are the missionaries who have made their homes across the border in Mexico. They are right in the center of things. They help the government in establishing reading rooms and libraries for the people. They take the children into Christian schools and train them for the governments of the future. Quietly, wisely, selflessly, they are helping to bring in Christ's Kingdom in the very heart of Mexico. The missionaries are helping to discover the true wealth that has been buried for centuries in the hills and valleys of our neighbor state.

Program For Triangle Clubs

Theme—Listening In

April

NEXT DOOR NEIGHBORS

HYMN
PRAYER
BUSINESS PERIOD
DEVOTIONAL SERVICE: *The Friendly Guide*
HYMN: *Take Time to Be Holy*
SCRIPTURE LESSON: Luke 14:16-21
Stewardship of Time
OFFERING
PRAYER
WORLD CALL ANNOUNCING ON MEXICO'S WAVE LENGTH:
Greetings from the Campfire Girls
Social Customs of Young People
HYMN
BENEDICTION

PROGRAM HELPS

The Friendly Guide: Devotional booklet containing Scripture lesson and comment. 10c each.

Listening In: Program Booklet, 6c each.

Leaflets: Prepared for each month to carry out the program outlined. Price 3c each.

Maña (Tomorrow). A book containing interesting stories on Latin America. These stories may be used to supplement the leaflet material suggested for each month's program. Price 25c.

Programs of Study and Service on Latin America: A handbook for leaders. Helpful and tested suggestions for an intermediate group, including study, worship, dramatization and service activities. Price 25c.

Back Home Again

Here we are almost settled again at Rath and all well and happy. Mr. Davis met us with his Ford in Kulpahar. Miss Furman had the smaller bungalow all cleaned and ready for us and had a fine vegetable garden started as well as a splendid flower garden. I wish you could see our gorgeous chrysanthemums! The Indian Christians and townspeople gave us a cordial welcome.

REGINA E. BIERMA.

Rath, India.

A Live Oklahoma Christian Endeavor Society

By MABEL O. McCURDY

THE Young People's Society of Christian Endeavor was organized in December of 1923 but actual work commenced in January, 1924. We are only two years old and we think a bit precocious to have been invited to participate in the international convention program at Oklahoma City last fall. We will try not to get "heady" over it however, and act as the usual child prodigy, but make a steadier growth because of the honor. We realize that geography had much to do with our being chosen but we tried to make good nevertheless. Possibly other young people might have done better but none could have done it more willingly or have enjoyed it more throughly than did the Bartlesville young people's society.

Mrs. V. L. Goodrich has been the adviser until recently, when she was appointed counselor to the high school department of church life which has been reorganized under the closely correlated plan. There have been three presidents—Carl White, Gladys Muder and Harold Clemens. We have four Endeavor societies within our church circle, the junior society meeting on Monday afternoons, intermediate, high school and young people's meeting on Sunday evenings.

The young people are very active in the City Christian Endeavor Union, several members having served the past year on the executive committee. Forrest Turner, who was the leader at Oklahoma City, has just been elected president for the coming year. Last Christmas our group cooperated with the Union in singing Christmas carols to the shut-ins of Bartlesville. The Tulsa District Christian Endeavor Convention was held in our church and our own young folks were used throughout the program and did much to make it a success both in boosting with the Flying Squadron beforehand and acting as hosts during the convention.

The average attendance of the young people's senior Christian Endeavor society is about thirty, and during the past summer the group continued their vesper programs, repairing to the various homes for a social hour following the church service. Throughout the fall, winter and spring months they have a Sunday evening tea, preceding the Endeavor program. Most of the members are also members of the Trojan Bible Class and plans are under way for closer correlation. Several young people are in college this year but most of the group are young business people.

Last February the society presented the pageant "Youth Dares" at the evening church service and later repeated it at Sand Creek and Central, our two missions. They put on a play at the district convention at Pawhuska in the spring boosting the young peoples conferences, several members being "conferenceites." During the pre-Easter evangelistic campaign they also presented a pageant picturing "The Conversion of Paul" on Good Friday night just before the sermon. In August they had a lovely service in Johnstone Park using the theme "Finding God in the Great Out-of-doors," with the Christian Endeavor Union as guests. The last two Easters the Endeavorers have sponsored a sunrise prayer meeting on the Mound just outside the city. These have been very inspirational and the youth of our church look forward to these as great and real "mountain top experiences." The young people are interesting themselves in better equipped playgrounds for the Negro school.

Youth's Share in the Pre-Easter Evangelistic Crusade

CHRISTIAN Endeavorers, make your slogan, "For Christ and the Church" ring true in the service you render in the field of personal and group evangelism during the Lenten season.

Our entire brotherhood, at home and abroad, is engaged in an Evangelistic Crusade. The aim is to win 100,000 new members between New Year and Easter. Christian Endeavor can have a worthy part in this great work.

Write for the leaflet, *Five Four-Minute Talks for Christian Endeavorers for the Pre-Easter Evangelistic Crusade.* The outlines for these four-minute talks are prepared with the hope of leading our young people into active efforts to win other young people to Christ. The leaflet is free. Assign each talk at least one week in advance, preferably two weeks. Use some of your most consecrated and capable young people.

Each outline is to be developed into a four-minute talk. Each speaker should write his address of about four hundred words, but it will be more effective if delivered without manuscript.

These talks should be localized and made definitely and intensely practical.

Let's make Easter Sunday a day of great joy because we have had fellowship in "witnessing for Christ" in winning others to his service.

Senior Christian Endeavor Topics

March

7. Persevere: In What? Acts 20:17-24; Heb. 12:1-4. *Helping Mexico See It Through*, February, 1926, WORLD CALL, page 18.

14. How Overcome the Spirit of Anger and Revenge? Matt. 5:21-26; Romans 12:14-21. *Missionary Illustrations of Sunday School Lessons*, (Jesus and Nicodemus), January, 1926, WORLD CALL, page 53.

21. What Does Jesus Mean by Cross Bearing? Matt. 16: 21-28; John 10:11-16. *Volcanic Patriotism in China*, September, 1925, WORLD CALL, page 52.

28. The Gospel in the Near East. Isaiah 54:11-17. *Near East Relief As I Saw It*, March, 1925, WORLD CALL, page 26.

Intermediate Christian Endeavor Topics

March

7. How Do Christian Principles Help Us in Business Life? Prov. 22:29; Ps. 24:1-5. *Facts Versus Rumors*, August, 1925, WORLD CALL, page 28.

14. The Importance of Good Comrades. Ps. 1:1-6. *The Jesus Way, It Works*, September, 1925, WORLD CALL, page 35.

21. Answering the Call From the Land of Christ. Isa. 54:11-17. *Near East Relief As I Saw It*, March, 1925, WORLD CALL, page 26.

28. Jesus' Triumphal Entry Into Other Lives Through Me. Acts 1:5-8; John 13:34, 35. *Looking Over Half a Century*, (Southern Christian Institute) September, 1925, WORLD CALL, page 8.

Young people of Bartlesville, Oklahoma, who presented the model Christian Endeavor program at the Oklahoma convention

Woman's Missionary Societies and Circles

Program Helps

Honoring Our Ministry

ONE of the latest developments in the organized life of the Disciples of Christ was the Board of Ministerial Relief, established in 1895 by the national convention which met in Dallas, Texas, incorporated in 1897 under the laws of the State of Indiana, with headquarters in Indianapolis. Prior to this there had been local recognition of the church's duty to those who had spent their lives in this service. In one or two instances, notably in Missouri, this sense of obligation had even found state-wide expression. It took an extraordinary situation to start national cooperation. This came in the death of Ira J. Chase, a prominent minister of Indiana, who had been governor of that state. The blindness of his widow made her entirely helpless and the distinguished character of his life and work moved his old friend, A. M. Atkinson, to raise a fund in her behalf. While doing this, Mr. Atkinson, a business man of Wabash, Indiana, came to realize that other cases, just as meritorious but not so conspicuous, were constantly arising. This led him to make an impassioned plea for brotherhood action. The convention responded unanimously.

The succeeding years demonstrated, however, that it was one thing to get convention action and another to secure general cooperation on the part of the brotherhood. Until his death in 1899 in the midst of the Jubilee convention at Cincinnati, Mr. Atkinson served without pay as secretary of the board. Following him, Howard Cale, a prominent lawyer of Indianapolis, carried the leadership in the same way until his death in 1904. Then A. L. Orcutt, one of the honored ministers of Indiana, was made the responsible head of the organization, serving first for part time in connection with his pastorate, and then for full time. Everybody admitted the necessity of the fund, but the contributions came in so slowly, that in 1911, the total receipts were only $17,316.72, with a maximum payment of $150 to the most honored and needy of beneficiaries, whose numbers had increased to seventy, far outstripping contributions made in their behalf.

Then, in the international convention at Portland, Oregon, a business man who had been deeply interested in the work from its inception, volunteered to add 20% to the total receipts for five years if they should amount to as much as $20,000 and up to $30,000. This meant a possible contribution of $30,000 from this one man within the five-year period. To acquaint the brotherhood, both with this proposition and with the necessity which had called it forth, the board found it necessary to put a man in the field in the last month of the year and W. R. Warren was chosen. Through his efforts the year's receipts passed the $20,000 mark and were augmented by over $4,000 from the anonymous donor. Before the end of the period, the maximum of the proposition was being received each year, and the Board of Ministerial Relief was also sharing the benefits of the Men and Millions Movement. All of this made it possible to change most of the payments to a monthly instead of a quarterly basis, while greatly increasing the number on the roll and making the maximum allowance $360 a year.

With this development, it became increasingly clear that to wait until necessity arose in each case before making arrangements for meeting it, was not sufficient. Many ministers were dropping out of the work in the midst of their usefulness, rather than depend upon such an uncertain provision which most of them felt carried with it an element of charity. Moreover, the slow growth of the fund was found to be due largely to the fact that the minister is the natural leader in all church enterprises, and that in most

An Appropriate Scripture Lesson for April

WHEN Jesus "saw the multitude"—with all their dirt, disease, distress, strife, that is, all their social problems, he had compassion. Naturally, therefore, he sought a remedy for these human ills. What one big thing did the wisdom of the Divine Lord propose?

Here it is: Let statesmen, reformers, uplifters listen. "Send forth laborers." Then he turned at once and sent out the twelve, to preach.

What! Settle poverty, ignorance, crime, wars, by preaching? Yes, that was exactly Jesus' plan.

Some self-wise people may think that is weak dependence for so great a task—a task that baffles statesmen; so did some think of old. But Paul rebuked them for it. Read 1 Cor. 1:18,21.

Woman's Missionary Society Program

The Americas for Christ

APRIL.

Honoring Our Ministry

BUSINESS PERIOD

DEVOTIONAL THEME: "Stars" (Chapter III *Altar Songs*)

SONG: *How Firm a Foundation*

PRAYER

TALK: *Recruiting Young Ministers*

TALK: *Honoring Our Aged Ministers and Missionaries*

DISCUSSION: *Do mothers encourage their sons to become ministers? Why not?*

SPECIAL MUSIC

PRAY:

That many young men will enter the ministry and that there may be funds adequate to help care for our aged dependent ministers and missionaries.

OFFERING

BENEDICTION

Circle Program

The Highway of Friendship

Greater love hath no man than this, that a man lay down his life for his friends. John 15-13.

APRIL.

Our Nearest Neighbors

HYMN

PRAYER

BUSINESS PERIOD

DEVOTIONAL SERVICE:

Hymn: *Take Time to Be Holy*

Scripture Reading: Luke 14: 16-21.

Stewardship of Time

OFFERING

PRAYER

A DAY AT AGUASCALIENTES: (Leaflets) *Vera Cruz Through Anahuac; Social Customs of the Young People; Visit to the Orphanage*

CIRCLE OF PRAYER: Pray that the church may grow strong in Mexico. Pray that native Christians and those of us at home may be led into deeper faith and more zealous service of the Christ.

instances, he refused to lead in this because of the personal implication that might be seen in his efforts. This led, after careful investigation, to the inauguration of a contributory pension system, the first certificates under which were issued January 1, 1919. The aim of this was to provide a pension of $500 a year at the age of sixty-five or previous permanent disability, with $300 to the widow in case of the minister's death. To meet the cost of this pension, the ministers themselves were to pay dues sufficient to provide one-fifth of the full benefits, the dues being calculated according to age, and none but those physically sound being enrolled. From the first, the benefits were paid on a basis of 40% of the maximum, which means that each certificate holder was receiving twice as much as he paid for.

In 1920 the Board of Ministerial Relief united with five other national organizations of the brotherhood in forming the United Christian Missionary Society. Since that date, the contributions for this cause have come to the headquarters of the United Society and the work has been provided for through the United Society's department of the ministry, with an annual budget allowance which for the past year amounted to $84,000. Supplementing this, the old board out of its continuing funds, made it possible to pay the total of $92,562.57 to 330 men and women who are now on the ministerial relief roll, the maximum payment being $50 per month and the average, $25.26 per month.

Robert H. Stockton, a third layman, challenged the entire brotherhood to undertake adequate provision for their ministers and missionaries. His bequest of approximately $400,000 for this purpose is being held as an endowment fund and the income used to supplement regular contributions received, and also to increase the pension benefits July 1, 1925, to 50% of the maximum.

The total resources now consecrated by the Disciples of Christ to this cause include $249,998.25 in the permanent fund of the Board of Ministerial Relief, $372,000 in the Stockton fund and $364,795.78 in the pension reserve fund, a grand total of $986,794.03. Over 700 ministers are now enrolled in the pension system and are paying annually dues to the amount of over $30,000. There is a general expectation that the survey of all the organized work of the Disciples of Christ which is now being made will indicate that one of the next objectives of the brotherhood should be an adequate pension fund such as those of the Protestant Episcopal church, which has $17,000,000; the Northern Baptist church, which has $12,000,000; the Congregational church, which has $8,000,000; the Presbyterian church, which has $11,000,000; and the Methodist Episcopal church which has $18,000,000, an average for these five of $13,200,000 each.

Since W. R. Warren became editor of WORLD CALL, seven years ago, F. E. Smith has carried the executive leadership of this work with distinguished ability, energy and devotion.

Echoes from Everywhere

The Ministry of Healing

My family is with me at last, after long months of separation, and home is home once more. I can go about my work more cheerfully and with an up-and-at-it spirit. The winter campaign at the hospital is in full swing and some difficult and interesting cases present themselves. Yesterday a boy of eight was brought to us. He had run a large thorn in his foot nearly a month ago and the foot had refused to heal. They had taken him to the government dispensary for three days but superficial treatment failed to help.

Dr. Samson Power gave him chloroform and with grooved directory and lance I opened up the wound, three inches or more in length. As we were washing and swabbing we unearthed a big, hard thorn from the *babul* tree (of the tribe acacia). At first I thought it was a darning needle. These vicicus thorns are hard on bare feet and motor tires.

They went home rejoicing but today were back again for the dressing and asked me if I could get the foot well in four or five days, as it was time for the boy's wedding!

Last week a boy came with gangrenous ulceration of both cheeks. Of course I could not save him. Such cases make us long to change our profession; but the successful ones hold us to the task, or shall we call it the spirit of service?

GEORGE E. MILLER.

Harda, India

In Good Repute Now

Dr. Pickett and I attended the convention of the churches of Ilocos Sur and Abra in Cabugao, November 7 and 8. Many of the early members of our churches were present as well as a lot of young people. Dr. Domingo Samonte, recently inaugurated govornor of Ilocos Norte, and a graduate of Drake University, had a business call to a town six miles away and came on down to pay his greetings to the brethren assembled there. In his short speech he said that more important to him than any political office is his faith in Christ, and one can't help but feel that with such leaders as that coming on, the Philippines will be safe, even with independence. Another Filipino in attendance, Pablo Bringas is also a graduate of Drake University; and W. E. Landela, the president of the convention, and E. C. Yadao, pastor of Vigan Church, are graduates of Union Theological Seminary in Manila. The churches feel much encouraged, in that while in years gone by others scorned them, saying that only the poor and uneducated were members and that none of high political position and training were among them, now the tide has changed and we have even a governor and a number of college trained men. It is also a joy to know that some of the older men, our first preachers, who know no English, are still preaching with such power that crowds gather about the windows and doors after the church is full, to hear their messages.

SYLVIA SIEGFRIED.

Laoag, Philippine Islands.

Returning From Furlough

After seeing the work and missionaries in Harda, Jhansi and Kulpahar, we reached our old station again, where we were delighted to find the bungalow in a state of readiness for us. Even a garden was well under way, for which we are very thankful to Miss Furman. The church folks seemed glad to have us back in their midst and the general greetings in the town have been most cordial.

The Harda folks are proud of their high school equipment and have an encouraging outlook for the future coordination of the two lower schools with the high school, especially with reference to consecutive religious education from primary, through middle and high school.

J. N. BIERMA.

Rath, India

Hidden Answers

1. Reason for the difference in progress of North America and South America?
2. What problems do missionaries meet with regard to baptism?
3. Reasons for engaging in foreign mission work?
4. What is the chief obstacle to Christianity on the mission field?
5. What great convention meets in April?
6. Where will the national convention meet this year?
7. Who form the commission to the Orient?
8. What led to the organization of ministerial relief?
9. When may three children be said to be six?
10. Who is the new circulation manager for World Call?
11. Who was Malthoo?
12. Describe Dr. Osgood's journey to Tibet?
13. What are Instituto Modelo and Colegio Americano?

From the Tennoji Church

Miss Hazel Harker was with us for a week before sailing for home. The Tennoji Church was happy to have her sing for them at a morning service and to assist in the selection of the new organ, a fund for which she had started more than a year ago with a gift of $25.00.

The women of Tennoji Church held a special meeting the last Sunday in October, to which they invited the woman's organizations of all our other units of work in Osaka. It was fine to see the delegation from Tamade filling two pews. Miss Nishio, an eminently capable Christian leader, teacher and preacher, spoke to the women for more than an hour, holding the attention of the large gathering throughout by her eloquent appeal to all women, especially mothers, to live Christian lives for the sake of the children and the future of Japan.

A young boy recently baptized at Tennoji Church is a younger brother of one of our girls, Miss Nakamura, who graduated from Christy Institute a year ago after three years' connection with the school. Miss Nakamura herself became a Christian during the great evangelistic meeting at Tennoji two years ago. Besides attending church services regularly during this time she has been developing steadily as a Christian lay worker and is now a teacher in the Sunday school.

VIRGINIA STEWART ERSKINE.

Osaka, Japan

With Faces Toward India

We are glad that our boat is actually headed East and are waiting with a great longing to see the shores of India. Work is waiting for us and I know loving hearts are ready to give us a welcome. They are all strangers to us in Bina but they will not receive us as strangers, for the native Christians love all God's people and they realize that we go to them in love and with love.

Our stay in England was very happy and very successful. Mr. Rioch spoke on two different Sundays in our churches in London and in Gloucester and Cheltenham one Sunday. We visited together the churches in Chester, Saltney, Birkenhead, Southport, Lancaster and Leeds and had good meetings and happy fellowship with them. We were fortunate enough to be in the homes of Mr. and Mrs. Frank Coop, Mr. and Mrs. Joe Coop and others, where we found warm firesides, comfortable shelter and a warm welcome. The Christians of England are in earnest—they love their church and live for it.

MINNIE H. RIOCH.

Mediterranean Sea.

Where Dressmaking Is Cheap

I am quite busy these days trying to get all the orphans' new clothes made. I have had a tailor every day for the past month and a half at a cost of twenty-five cents per day. We have sixty-six orphans now and it takes quite a little planning for their clothes, grain and other food. I could not get enough cloth here, so when Dr. Hardy and Mr. Peterson went to Chengtu I took advantage of it and sent for a year's supply. The cloth is not as cheap as the tailor. It comes from the outside and is very expensive. While they are in school it is not quite so difficult as it is during vacation to keep them all busy and out of mischief. On the whole, however, they are very good kiddies and I enjoy working with them.

MINNIE F. OGDEN.

Batang, West China.

"Beware of the Padris"

The camping season began with the big *mela* at Charkari, eleven miles from Mahoba. Three of our preachers went, with their wives, and there were contingents from Rath, Kulpahar and Mahoba. Preaching is not allowed, Charkari being a Native State, but our men and women sold books and held informal discussions and conversations. It seems worth attending in force and next year we hope to take our big tent.

One of the evangelists brought back a couple of Hindi tracts which were being distributed. One is entitled, *Beware of the Padris*, and the other deals with the weakness of Hinduism. They have real cause for fear because in the last forty years Hindus have decreased four per cent. We were told that theft was very severely dealt with at the *mela*, the culprit being driven through the entire area of the *mela* by the police, with heavy blows of a shoe—a most terrible disgrace to an Indian, besides being decidedly painful.

C. G. ELSAM.

Maudaha, India

Getting to Work Immediately

The woman's missionary society, recently organized at Paragon, Indiana, with twenty-five charter members, furnished Christmas dinner for the Emily E. Flinn Home, Marion, Indiana. The Sunday school of the Paragon church sent a barrel of fruit to the Christian Orphans Home, St. Louis.

Fourth Anniversary Celebrated

The fourth anniversary of the beginning of the Tengachaya Sunday school Osaka, Japan, was celebrated the first Sunday in October by the organization of a boy's club and a girls' club, along the lines of the Junior Christian Endeavor Society. Miss Asbury reports that these young people are joyfully taking on their shoulders most of the minor duties pertaining to the Sunday school. She is rejoicing also over her splendid corps of teachers.

(Continued on page 59)

These All Died in the Faith

Mrs. E. W. Tucker, Milwaukee, Wisconsin, January 2, 1926. Active in every department of First Church. Age 77.

Mrs. E. G. Wilson, Cleveland, Ohio, October 5, 1925. Active member of Collinwood Church for thirty-three years.

William T. Sellers, Indianapolis, Indiana, November 15, 1925. Minister in Christian Church for forty years.

Mrs. Aurora P. McClellan, Athens, Alabama, January 15, 1926. First president of Alabama Christian Woman's Missionary Societies.

Miss Mollie Johnson, Hopkinsville, Kentucky, January 8, 1926. Faithful in all departments of church work.

Mrs. Mary A. Pierce, Gower, Missouri, January 2, 1926. Faithful member of church and missionary society. Age 80.

Mrs. Mary Palmer, LeRoy, Pennsylvania, December 29, 1925. Vice-president of missionary society. Age 50.

Mrs. Al. Giffin, Bellaire, Ohio, November 15, 1925. Devoted member of the church and missionary society. Age 63.

Mrs. C. H. Sherman, West Rupert, Vermont, January 3, 1926. Treasurer of the missionary society.

Mrs. Adeline Owens McClarnon, Charlottesville, Indiana, January 5, 1926. Active member of missionary society. Age 80.

Miss Bettie Jameson, Indianapolis, Indiana, December 27, 1925. Daughter of Love Jameson and sister of Mrs. Sarah Wallace, who served for years as recording secretary of the Christian Woman's Board of Missions. Member of Central Church.

Mrs. C. H. Muse, Bessemer, Alabama, November 14, 1925. Active in missionary work.

Mrs. Belle St. Amand, Herington, Kansas, December 27, 1925. Daughter of Hiram Hess, minister of Christian church. Charter member of the church and loyal supporter of the missionary work. Age 70.

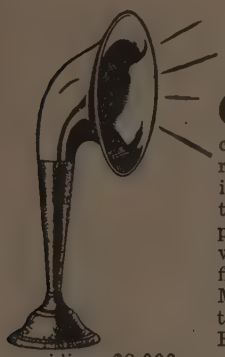
Mrs. Carrie Phillips, Evansville, Indiana, January 5, 1926. Devoted member of First Church and missionary society.

Mrs. Sam Walls, Shelbyville, Indiana, December 14, 1925. Member English missionary society.

P. T. Cook, Brooksville, Kentucky, November 24, 1925. Age 87.

Mrs. Frances Wood, Weston, Missouri, December 28, 1925. Faithful member of church and missionary society. Age 84.

Mrs. Mary Brown, Carlock, Illinois, December 7, 1925. Age 83.



Station UCMS Broadcasting

OUR hospital at Nantungchow, China, is rapidly developing into one of the best equipped institutions we have on the field. The China Medical Board of the Rockefeller Foundation is providing $8,000 across a period of five years to help sustain an additional physician and they have also provided $3,000, which is being matched from our Jubilee funds, to build a necessary home and certain tubercular and other wards. Aside from missionary salaries, the hospital has now attained entire self-support and by careful planning is able to establish an extra fund for some necessary equipment through the receipts received.

Mrs. Z. Fuller and Miss Mary Fuller, who served for a brief time in Mexico under the Christian Woman's Board of Missions, and for the past six years have been connected with the Institute work at San Antonio, resigned, effective January 15. Both Mrs. Fuller and Miss Fuller have been very effective workers, and we regret very much the necessity of their resigning from the work at this time. They will take a little time for a much needed vacation and Miss Mary Fuller expects to be in school next year.

Miss Leona Hood, who is taking up the kindergarten work in Mexican Christian Institute, is a Texas Christian University graduate who desired foreign service. She has taught for a year and a half in Livingston, Tennessee. Miss Hallie Strange, who also is joining the staff of workers at Mexican Christian Institute, is a Texas Christian University graduate who graduated from the College of Missions in June, 1925, after two years of study there. She expected to go to some Latin American field, but the foreign department has been unable to send her on account of lack of sufficient funds.

The treasurer's report shows an increase in the general fund for the first six months of $54,778.28. Nearly $29,000 of this increase was in the woman's missionary societies. This is the best increase for the first six months of the missionary year, over a corresponding six months, since the society was organized.

The headquarters family is welcoming home Mrs. Affra B. Anderson who reached St. Louis January 23, after a six months' trip through the Orient. Mingled with our happiness is a definite feeling of regret at losing Mrs. J. B. Pearcy who so effectively discharged Mrs. Anderson's duties during her absence and who returned to her home in Indianapolis on February 1. Mrs. Pearcy has endeared herself to the whole office as well as the women of the brotherhood whose interests she represented, and her absence will be felt. She will again take up her duties as a member of the Indiana woman's state board.

World Call's New Circulation Man

George H. McCormick

On February 1 the reins of promotion of WORLD CALL were handed to George H. McCormick of Houston, Texas. Mr. McCormick comes to us with a wealth of knowledge and experience in promotional work. He has been active and singularly successful in that field for nearly twenty years, filling creditably such positions of responsibility and influence as justified *Editor and Publisher*, a national newspaper organ, in referring to him as "one of the ablest advertising men in the South."

Mr. McCormick has not only the business qualities necessary for the position to which he comes, but is deeply concerned with the great task WORLD CALL is engaged upon. He has served in the First Church, Houston, as superintendent of the Bible school, as a deacon, soloist in the choir, and was instrumental in the organization of the Boy Scout work of the church. Mrs. McCormick is a valuable influence and inspiration to her husband and is equally interested in the task of promoting the interest of the kingdom. They have three children, one of whom is Mrs. Walter N. Graham, Jr., of the Mt. Auburn Church, Dallas. We are happy to welcome Mr. McCormick and present him to our hosts of readers.

A New Year's greeting comes to the headquarters family from "Mother" Ross, who spent the holiday season in a sick bed at the Walter M. White home in Memphis, Tennessee. She says: "Here I've been flat on my back for two weeks at the command of my doctor and fed solely on buttermilk. Now, if I take a notion to emerge and break my chrysalis, do you think I'd be a butterfly or a buttercup or just a butternut? * * * This is just to remind you all that I am praying that the New Year may be rich and fruitful and that you may all be richly blessed in service. Be assured of my constant prayer for you all that you may be able to endure hardness as good soldiers of the cross. When you are reviled, revile not again, and the peace of God rule in your hearts and minds."

All of the headquarters family took an active interest in entertaining the annual meeting of the Home Missions Councils held in St. Louis January 21-25. We felt the responsibility of hosts, and participated in carrying out our duties in this regard to as large an extent as possible.

Ray E. Rice writes from Damoh, India: "Our Ford continues to cover the miles and to give excellent service. My old high school friend, Ross E. Hall, who is now in the lumber business at Long Beach, surely did make a contribution to the work in this district when he gave us this car. We appreciate it more and more each day."

We are sorry to announce that Miss Edith Eberle, our missionary to the Philippine Islands, who has made such a place for herself in the hearts of the Filipinos as well as in the affections of our people at home, is unable for the present to return to her work in the Islands. Miss Eberle came home after five years of service, suffering serious trouble with her hearing. She has taken every opportunity to find relief and has had the advice and service of the best of specialists. Her condition has not improved and it does not seem wise for her to return to her work at Laoag. She hopes to enter some form of Christian service in America where she can continue her missionary work.

On January 24, John Booth of the church erection department dedicated the new First Church, Topeka, Kansas, assisting in the raising of $100,864 in pledges. Clark Buckner is the pastor of this splendid church and has done a monumental piece of work in Topeka. He has at present the largest men's Bible class in the state of Kansas. The class has an average attendance of 300 and over 400 were present on dedication Sunday.

Board of Education and Work of Our Colleges

Butler College receives three large gifts in one month. J. B. Weldon becomes president of Cotner College. Seventy Thousand Dollars raised toward endowment of the proposed School of Religion at Tuscaloosa, Alabama. Dr. Morehouse lectures on Astronomy.

THE SPOKANE, Washington, *Daily Chronicle* of January 19, had a first page write-up of President Roy K. Roadruck of Spokane University with a picture of President Roadruck at his desk. He is referred to as the second youngest university president in the United States.

At last report $70,000 had been raised toward the endowment and equipment of the proposed School of Religion at Tuscaloosa, Alabama, under the leadership of O. P. Spiegel, the financial executive of the institution.

Nebraska, Notre Dame and the Navy are among the strong elevens in the strenuous football schedule of Drake University for the coming fall. Among the ten strong universities of the Missouri Valley Conference, Drake University won second place in the fall of 1925.

Randolph College, Cisco, Texas, in its efforts to provide for the liquidation of the indebtedness of the institution, to add to the equipment and to make a beginning toward an adequate endowment had raised $52,000 at the close of the Christmas holidays.

Dr. Robert J. Aley, president of Butler University, Indianapolis, has been absent from the city since December 10, upon an extended trip through the far west and to the Hawaiian Islands. Upon this trip he gave addresses before the Southern California Teachers' Association and the Hawaiian Territorial Educational Association.

Dr. D. W. Morehouse of Drake University, Des Moines, Iowa, has attained international distinction as a scientist. He was the discoverer of the Morehouse comet. On January 11 he spoke before the research group of Iowa State College upon "The Statistical Methods of Research in Astronomy" and on January 13, before a large group of the Chicago Drake alumni at the City Club.

One of the interesting feats in the annals of intercollegiate athletics during the past month was Hiram's defeat of Oberlin at basket ball by a score of 22-20. The game was played on the floor of the Oberlin gymnasium.

Mrs. A. R. Moore, whose deceased husband was at one time regional superintendent of the United Christian Missionary Society for the southeastern area and later president of Southeastern Christian College at Auburn, Georgia, is now serving as dean of women at Atlantic Christian College, Wilson, North Carolina. During the holidays she visited her son, Russell Moore, at Savannah, Georgia.

In the backward look of the Eureka *Pegasus*, student organ Eureka College, at the opening of the calendar year, pride is indulged in the fact that during the past year Eureka won the intercollegiate basket ball championship for a second season, attained high honors in tennis, won the Illinois debating championship, that the college paper was awarded first place in "B" division contest in the I. C. P. A., that a college band had been organized and equipped with uniforms, and that the college had joined hands with the Illinois Disciples' Foundation and the Illinois Christian Missionary Society to launch a million dollar crusade, $400,000 of which is to be allotted to Eureka College.

Dr. Schultz, head of the dramatic department, Culver-Stockton College, Canton, Missouri, read a paper on "Selection of Plays for College Performance" at the national convention of the Theta Alpha Phi, dramatic fraternity, at the Hotel McAlpin, New York City, December 28-29. Professor Schultz was elected as the first official editor of *The Cue*, the national organ of the fraternity. The new gymnasium at Culver-Stockton with its splendidly equipped stage makes possible a high type of work in dramatics.

Miss Georgia L. Bartley, A. M., professor of history and social sciences, Missouri Christian College, Camden Point, Missouri, is doing a generous part this year. She is giving the college $500 to make it possible that two of the young women of the college who had been working their way through, can give their entire time to their studies. Mrs. Curtis Poe of Gower, Missouri, and Mrs. J. C. Smith of St. Joseph, are also generous contributors toward the scholarship funds of the college. Miss Mildred Lathrop, a senior in the college, is the recipient of the $275 annual scholarship provided by an organization of graduates and former students. Dr. G. H. Fern is leading this institution in a prosperous year's work.

Ralph Martin Shaw, a graduate of Transylvania and the University of Michigan Law School, a prominent member of the Bar Associations of Chicago and New York City, attorney for many great corporations with headquarters in Chicago, listed in *Who's Who in America*, is featured by the *Transylvania College Bulletin* as an alumnus who has made good in a big way.

Dr. Alva W. Taylor, secretary of the Board of Temperance and Social Welfare, was an appreciated lecturer during the past month at Atlantic Christian College. He discussed American adherence to the World Court and made a strong appeal for the outlawry of war. In the course of his lectures Dr. Taylor gave a systematic and logical development of arbitration from the days of primitive man, who submitted his disagreements to a chieftain, up to the present place of nations submitting their differences to a World Court.

At the December meeting of the board of trustees of Culver-Stockton College, in St. Louis, the name of College Hall was changed to Henderson Hall, in honor of D. Pat Henderson, one of the founders of the college and first president of the board of trustees. Mr. Henderson was responsible for the location of the institution in Canton, and raised funds for the building of the old hall which stood on the site now occupied by Henderson Hall.

Miss Dorothea Gray, a junior in the College of the Bible, Phillips University, Enid, Oklahoma, was one of the student speakers at the Intercommunional Student Conference at Evanston. She gave a thoughtful address on Christian Unity. Her message was splendidly delivered and favorably heard by the student audience. R. A. Doan of Columbus, Ohio, was one of the speakers at the missionary section of the conference.

A. M. Rosenthal, president of the Standard Paper Company and vice-chairman of the Butler University city campaign, has given $10,000 to the university's building fund in response to the challenging offer of William G. Irwin and Mrs. Z. T. Sweeney of Columbus, Indiana, to give $30,000 provided an additional $700,000 was raised. This is the third large gift announced by the college in little more than a month.

"Barabbas," a one-act play by Dorothy Leamon of Cleveland, Ohio, has been chosen by the Religious

Drama Committee of the Federal Council of Churches of Christ in America for inclusion in their forthcoming volume, *Religious Dramas of 1925* to be published by the Century Company as the second in a series of collections made by this committee. The volume represents the best in religious drama produced in this country in the preceding year, as estimated by this committee. Miss Leamon is a graduate of Hiram College and holds a Master's degree from the Ohio State University. She is director of pageantry at the Euclid Avenue Christian Church, whose representative she has been at the Summer School of Religious Drama, Auburn, New York, the past two years.

Two Valuable Books on College Finance.

College and University Finance by Trevor Arnett, published by the General Education Board, No. 61 Broadway, New York. This is a work of the highest excellence.

Safeguarding Funds—Financial and Fiduciary Matters, containing a series of fifteen papers presented at a conference of treasurers, financial secretaries and others intimately connected with the administration of funds, at Atlantic City, New Jersey, Feb. 16-18, 1925. Published by J. E. Stohlmann, No. 129 Park Row, New York City and No. 809 North Charles St., Baltimore, Maryland.

The conference was held under the auspices of the committee on financial and fiduciary matters of the Federal Council of the Churches of Christ in America.

Cotner's New President.

J. B. Weldon, associate-secretary of the endowment department of the Board of Education of the Disciples of Christ, has been called to the presidency of Cotner College, Bethany, Nebraska, and has already entered upon his work. President Weldon is a graduate of Culver-Stockton College, from which he holds the degrees of A. B., A. M. and B. D. He was for three years vice-president and promotional secretary of the college. He led the college in a highly successful endowment and equipment campaign. For more than a year he has been associated with the endowment department of the Board of Education and has done a strong, successful and serviceable work. By ability and experience he is splendidly fitted to meet the situation at Cotner as the successor of the lamented Charles E. Cobbey.

Dr. S. Parkes Cadman Defines an Educated Man.

"In my opinion an educated man is one whose body is the servant of his will; whose mind is stored with the richest realities of truth from every realm; whose heart is mellowed and subdued by unselfish passion for the benefit of his fellow men, and whose conscience is tender toward helplessness and indignant against militant wrong.

"He has learned to love beauty, truth and goodness whether in nature, art or religion, and to hate all which is unclean and despicable, either in himself or in others.

"Such a man, whether of high or low degree, will in my judgment master the secret of living and rise superior to his circumstances. He will benefit his age and it will benefit him.

"Wordsworth sketched his character:

" 'It is he whose law is reason, and depends
Upon that law as on the best of friends.
He labors good on good to fix, and owes
To virture every triumph that he knows.
He comprehends his trust, and to the [redacted]
Keeps faith with a singleness of aim.' "

G. I. HOOVER.

Has Youth a Share?

ON April 18, 1926, a person with eyes keen enough to see, will notice an interesting thing on many trains in all parts of North America. He will see small groups of young people headed in one direction. He can tell these young people by their jolly and wholesome interest in the new scenes along the way, by their fine, upstanding appearance, by their clean-looking faces, and by their broad outlook on life. There will not be trainloads, or carloads of them, but just small groups. They will be marked by *quality* rather than by *quantity*, until they reach their journey's end, and then they will have both. In any car on which they ride, whether there be one or a dozen, they will be the most interesting folk on board, to one who has eyes to see.

They will come from all the provinces and states of the continent. But not many will come from each. From some there will be only two—one young man and one young woman; from some, four, from some ten or more.

They will be between sixteen and twenty-four years of age, none younger and none older. Some of them will have older, adult friends along, but as boon companions and not as chaperones.

They will be bound for a beautiful, wonderful, new city of the sunny southland, Birmingham, Alabama, a city where the accent, customs and hospitality of the good old South abound.

They will be bound for a three-day visit, with new sights and strange and joyous experiences. But their main purpose will be, not sights and jollity, but to attend the International Young People's Conference.

There will be one thousand of them, carefully picked from all America.

The conference will be part, and an important part, of the great Sunday School Convention which will be held in Birmingham the whole week. There will be six thousand delegates altogether. The young people will arrive on Friday and their conference will end on Sunday night.

The whole convention will face the theme: "Building Together a Christian Citizenship." The theme of the Young People's Conference will fit into this and be "The Place of Youth in Building a Christian Citizenship."

When the conference is over, these thousand young people will go back home to be the leaders in the church's great program for Christian youth.

Has youth a share?

Let youth come together and answer for itself.

You can get fuller information about this by writing to Cynthia P. Maus, young people's superintendent, religious education department, United Christian Missionary Society, 425 DeBaliviere Avenue, St. Louis, Missouri, or to P. R. Hayward, International Council of Religious Education, 1516 Mallers Building, Chicago, Illinois.

—*W. R. Warren*

Alma Evelyn Moore and the Six children

The three children of Mr. and Mrs. Ray L. Six of Nanking, China. Miss Moore has visited Japan, China and India, and is now in the Philippine Islands.

Missionary Illustration For Uniform Sunday School Lessons

March 7: Jesus Washes His Disciples' Feet.

A Serbian peasant relates the following experience which transformed his life: "My sin against our General M— was the cause of the lesson. We were two privates under the same tent. Our duty was to attend the general and his staff. We did our duty half-heartedly and the officers often complained. Water was not brought in time; boots were not dried and cleaned properly. Again and again officers remonstrated.

"One night the general opened our tent, looked in, and asked: 'Brothers, are you all right?' He went off, and I said loudly, 'Why is he a general? He does nothing. We are doing everything. It is easy for him.' In the morning, all the boots, both of the officers and our own, were perfectly cleaned and arranged at our feet. We went to the officers' rooms. There again all the uniforms, nicely hung up and cleaned, water jars filled, a big fire made in the hall, and the hall swept and put in order. The next morning the same thing happened. Who did it? No one of us knew. We decided to watch. Soon after midnight, the sentinel saw our general creeping into our tent. Oh shame! the mystery was now revealed and the lesson learned.

"That day the general asked for me. I was trembling with all my body and soul. But he was all smiles. 'Brother Marko, did you ever read the gospel? Well, take it once more today and read the story of how the Captain of men was the perfect servant of men.'

"I cried like a child found in theft.

"Then the general said: 'My brother, two nights ago you asked a question which I have to answer now. Listen, I am your general because I am supposed to be able to do my own "invisible" and "lordly" duty but also because I am supposed to be fit to do in a most excellent way the service you, the privates, are called to do.'

"I shall never forget that moment, so overwhelming was the presence of the general.

"Then the general added: 'You must try your hardest to do your service to men perfectly and joyfully, not because of the severe order and discipline, but because of joy hidden in every perfect service. Don't forget, every perfect service hides a perfect payment in itself, because—because, brother, it hides God in itself.'"

—Quoted from Tarbell.

March 14: Last Words of Jesus With His Disciples.

Only eternity can measure the joy and comfort which have been flooding the world since the life-giving words of Jesus were spoken!

He counted on his disciples and they failed him not. Filled with his Spirit they went forth to produce that noble line of the "real apostolic succession," as Dr. Pierson has named them.

Henry Clay Foster in *The Christian Herald* cites the following instance among many others: A motor car stopped in front of a tiny country garage. "Five gallons of gas, please," came the order. A mechanic with bowed head waved his hand. Three minutes later the motorist sprang out impatiently, but was met at the door with the words, "Wait for the benediction." Drawing nearer the man heard: "And now may the grace of our Lord Jesus Christ, the fellowship and communion of the Holy Ghost—" the voice came from a loud speaker of a small radio. In that room were gathered the neighbors, who came together every Sunday to worship. There was no church within twelve miles.

March 21: Jesus Dies and Rises From The Dead.

In 1908, A. McLean wrote: "Dr. Loftis is under appointment for far-away Tibet. The Vine Street, Nashville, Church will pay his salary. It will take him three months to get there. He must go this year for Dr. Shelton comes home next year on his furlough. Dr. Loftis is a strong, brilliant man. His heart is in Tibet."

In the diary of Dr. Loftis are revealed, not only the daily experiences of the traveler, but the deep consecration of this intrepid soul who walked with his Master up the mountain which became his Calvary.

On the way Dr. Loftis came upon a lonely grave with this inscription: "William Soutter, missionary to the Tibetans, died November, 1898." The sight of this grave fascinated, while it chilled him. Beside it he uttered this prayer: "May thy bones rest in peace, O servant of God, and may your lonely grave inspire those who follow you to fight harder, and with clenched teeth enter the conflict to remain to the end. O my Master, if it is thy will that I fill a lonely grave in this land, may it be one that will be a landmark and an inspiration to others, and may I go to it willingly if it is thy will."

March 28: Review—The Gospel of John.

And so the Word had breath,
  and wrought
With human hands
  the creed of creeds,
In loveliness of perfect deeds,
More strong than all poetic thought.

—Tennyson.

MRS. LOUISE KELLY.
Indianapolis, Indiana.

They found it more blessed to give than to receive at the White Gifts Christmas at Wilson Avenue Bible School, Columbus, Ohio, December 23, 1925

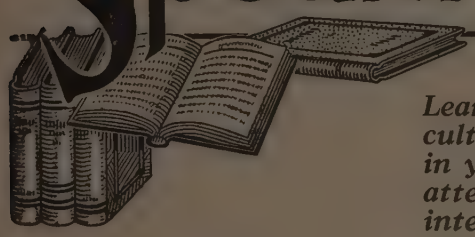
Woman the Key to the Indian Home

One morning two of our Bible women met a group of women going to a Jain temple to worship. It was a special festival day so they were dressed in their best clothing and all their jewelry. One of these women asked the Christians if they were going to the part of town in which she lives. Upon receiving an affirmative answer she said, "I shall return with you. I prefer hearing your songs and story to going to the temple, even if it will mean missing the worship on this one of ten special days."

Another time a woman brought a friend who was visiting her to the hospital just to hear the Bible story and songs. The longer we women work among the women of India the more are we impressed with the necessity of the work. No doubt in many cases because of evangelistic work among the women, their husbands and children have been encouraged to sympathetically hear the message of those working among them. The women know of our work and think of us as friends and are therefore willing for their children to go to school.

ANN MULLIN.
Damoh, India

Speaking of Books



Learn to be good readers—which is perhaps a more difficult thing than you imagine. Learn to be discriminating in your reading; to read faithfully and with your best attention all kinds of things which you have a real interest in.—Thomas Carlyle.

Color Contrasts

THE narrative of a man who, with patience and humility, takes advantage of every opportunity that comes his way to go forward and up, is told in *Between Black and White*. The author is Henry Hugh Procter, the pastor of the Nazarene Congregational Church in Brooklyn. While it is primarily a story of achievement, it is something yet greater than achievement; it is not just the life tale of a Negro who has attained something for himself, but of a man who sees his race as a part of the great world peoples, with something definite to contribute, something peculiar that no other race can give. He demands nothing, winning solely through character and sheer merit.

The book is a tonic for the doubter or the procrastinator and should give courage to begin and patience and perseverance to work out the material of dreams.

C. A. BURNHAM.

Keeping Faith

TREADING THE WINEPRESS, by Ralph Connor, is a romance whose scenes are laid on Canadian soil. It portrays the life of a young country, and the stress and struggle which accompanies the entrance of that country into the World War. High ideals and great faith are exemplified in the characters, who are sobered by the tragedy of war yet are by no means pedantic or priggish. The story of how they keep faith in God, and their ability to measure up to the demands made upon them forms a plot which unfolds naturally and holds the interest throughout. It strikes a chord which should find response in the heart of the young and all who have a keen sympathy for the conflicts of youth. It is enough to say that it is Ralph Connor at his best.

C. A. BURNHAM.

The Eternal Hunger

"THOSE who are determined to find the beliefs of other people altogether wrong are recommended not to read this book," is the very excellent advice given in the preface to *The Quest for God in China*, for those people will find some very disquieting facts therein which, if they are honest-minded, will have a tendency to undermine their complacent bigotry. The book is by F. W. S. O'Neill, an Irish missionary to China for twenty-eight years, who brings "not only the learning of the scholar, but the practical experience of his contacts in his work," both qualities being obviously present in his sympathetic and remarkably unbiased presentations of the ancient religions of the Orient. Ancient Taoism and Quietism, the religions of Confucius and Buddha, all the traditional faiths which have commonly been supposed to be at cross purposes with Christianity, are analyzed and their merits and demerits noted.

The spirit of the book, its depth of compassion for all seekers after the Truth, is expressed in a paragraph from its closing chapter:

"In order to estimate the value of any religion or of any life, there is one single comprehensive criterion available, and it is not a statement of creed. 'By their fruits ye shall know them,' must be taken always and everywhere for our final test of character. Fixed into the frame of the universe, the law stands inviolable beside its companion, 'Whatsoever a man soweth, that shall he also reap.' Since, then, every one of us, Christian and pagan, sows tares along with the wheat, it is folly to assume that the wheat only, or the tares only, will spring up. . . . . From the beginning the aim of God has been the salvation of the world. Nothing less than this is compatible with the life and death of Christ. It follows that every kind of groping after the Divine signifies in some way God's answer to man's search. Discovery and revelation, whether in religion or in science, are two sides of the same thing. Whatever of goodness, truth or beauty, man has discovered, must have been revealed by God. It is his meaning, therefore, that we ought chiefly to look for in the guesses and reflections by which men in all ages and in every stage of enlightenment have endeavored to peer through the darkness hiding his face. When we regard the living faiths of Asia as sincere efforts to obtain spiritual deliverance, freedom and peace, we can perhaps put our finger on God's meaning in them, or a part of it."

Books Reviewed in This Issue

BETWEEN BLACK AND WHITE, by Henry Hugh Proctor. The Pilgrim Press, Boston. $1.50.

TREADING THE WINEPRESS, by Ralph Connor. George H. Doran Company, New York. $2.00.

THE QUEST FOR GOD IN CHINA, by F. W. S. O'Neill. George H. Doran Company. $2.50.

YEAR BOOK. United Christian Missionary Society, St. Louis, Missouri. Paper, $1.00; cloth, $1.50.

Any of these books may be ordered through the United Christian Missionary Society, 425 De Baliviere Avenue, St. Louis, Mo.

New Year Book

THE new *Year Book* has come from press and is being distributed. A complimentary copy is being presented to any church or organization thereof which makes request for it, provided such church or organization has, during the missionary year ending June 30, 1925, contributed to one or more of the organizations for which the *Year Book* makes report.

Here are some "boiled down" facts revealed by the statistics of the 1924-25 *Year Book:*

1. The total church membership of the Disciples of Christ throughout the world is 1,535,658, a gain over last year of 99,345; and in the United States and Canada 1,450,681, a gain of 90,797.

Our Bible school enrollment for the world is 1,263,167, a gain of 125,930 against a loss in the previous year of 32,911. The gain in Bible school enrollment in the United States and Canada is 126,892.

The number of our churches reported, throughout the world, now totals 9,581.

2. In the United States and Canada, the total number of preachers shown is 6,814, against 6,417 last year, a gain of 397. The number of preachers engaged also in some business pursuit is 1,354, an increase over last year's record of 233.

3. During the twelve months' period July 1, 1924, to June 30, 1925, the total given in the United States and Canada as shown in the *Year Book* was $5,093,218.30, against $4,517,843.15 last year, a gain of $575,375.15. For the 1,450,681 members in the United States and Canada, this is an average of $3.51 per member, against an average of $3.32 per member last year; and for the 8,830 churches in the United States and Canada, an average of $576.81 per church, against an average of $507.79 per church last year. The figures just quoted include money for maintenance, for permanent funds, large individual gifts, etc. The records show that the total given by the churches in the United States and Canada, applying strictly on missionary and educational budgets during the year ending June 30, 1925, was $2,225,962.45, a gain over last year of $221,534.57, making an average of $1.53 per member, against $1.47 per member last year, and an average of $252.09 per church, against an average of $225.29 last year. In this computation special offerings are not considered.

4. The number of churches making some missionary offerings during the year ending June 30, 1925, is 6,476, against 6,207 last year, a gain of 269.

5. Of the 6,476 churches giving some offering for missions, 639, or 9.86%, gave over $1,000, compared with 10% last year; while 529, or 8.15%, gave between $500 and $1,000 each, against 7% last year.

6. This year East Dallas Church, Dallas, Texas, again heads the list of churches making the largest offerings to all missions. The largest amount contributed by any one Bible school to the United Christian Missionary Society for missions and benevolences was given by Union Avenue school, St. Louis, Missouri. Euclid Avenue, Cleveland, Ohio, woman's auxiliary societies, again hold first place in making the largest contribution; while the woman's auxiliary societies of Central Christian Church, Denver, Colorado, hold the record this year for the largest membership. Cambridge Church (whose post-office address is Orrville, Alabama) again holds the record for the largest average gift per member, viz., $31.33.

The Forty Best Books

THE American Library Association has announced the following as its choice of the forty best books published in the United States last year:

"A Story Teller's Story," Sherwood Anderson; "Life and Letters of John Muir," William Frederic Bade; "Portraits, Real and Imaginary," Ernest Boyd; "Bare Souls," Gamaliel Bradford; "Genius of Style," William Crary Brownell; "Mark Twain's Autobiography"; "William Dean Howells," Oscar Firkins; "William Crawford Gorgas," Burton J. Hendrick; "The Parthenon and Other Greek Temples," Jay Hambidge; "Charles Proteus Steinmetz," John Winthrop Hammond; "Barrett Wendell and His Letters," M. A. De W. Howe.

"Sticks and Stones," Lewis Mumford; "Man Who Died Twice," Edwin Arlington Robinson; "Joseph Pulitzer," Don C. Seitz; "Autobiography of an Idea," Henry Lewis Sullivan; "Woodrow Wilson," William Allen White.

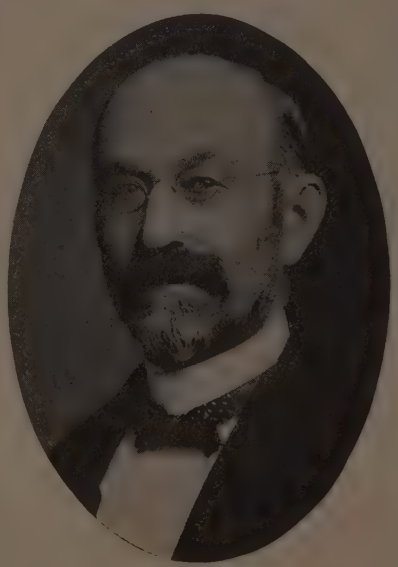
"Voyaging Southward," Rockwell Kent; "American Revolution," Charles Howard McIlwain; "History of the American Frontier," Frederic Logan Paxson; "American Colonies in the Eighteenth Century," Henry Levi Osgood.

"International Law and Some Current Illusions," John Bassett Moore; "Galapagos," Charles William Beebe; "The Character of Races," Ellsworth Huntington; "Human Origins," George Grant McCurdy; "General Cytology," Vincent Edmund Cowdry; "Evolution," Vernon Kellogg.

"The Discovery of Intelligence," Joseph Kinmont Hart; "Psychology, What It Has to Teach You About Yourself and the World You Live In," Everett Dean Martin; "The Modern Use of the Bible," Harry Emerson Fosdick; "Contributions of Science to Religion," Shailer Mathews; "History of Religion in the United States," Henry Kalloch Rowe.

"History of the Foreign Policies of the United States," Randolph Greenfield Adams; "Social Psychology," Floyd Henry Allport; "American Economic History," Harold Underwood Faulkner; "The Causes of Industrial Unrest," John Andrews Fitch; "Scientific Study of Human Society," Franklin Henry Giddings; "Non-Rotting, Causes and Methods of Control," Charles Edward Merriam and Harold Foote Gosnel; "Law and Morals," Roscoe Pound; "Origins of Sociology," Albion Woodbury Small.

O. G. Hertzog



IN the death of O. G. Hertzog, at Hiram, Ohio, January 15, 1926, at the age of eighty-one, there passed from our ranks one of the noble pioneer spirits who has made possible the brotherhood we love.

Like a great many of our ministers, Mr. Hertzog was born and reared on a farm. His childhood home was in Fayette County, Pennsylvania, and as a young man he worked at the carpenter's trade. His early educational training was at Southwestern Normal College at California, Pennsylvania, and he afterwards took two years at Bethany College. At the age of sixteen he joined the Baptist Church and united with the Disciples of Christ under the ministry of Alanson Wilcox. At twenty-five he was ordained as a preacher and began his ministry at the Old Pigeon Creek Church in Washington County, Pennsylvania, a district made memorable by the early work of the Campbells.

In 1869 he was married to Ella M. Reader, a former classmate at school. He began his ministerial work in New York, starting in 1870 at Niagara Falls and in 1874 he went to Buffalo where he spent two years as the second pastor of the Richmond Street Church of that city. From Buffalo, he went to Canada for three years where he organized eight churches and baptized several hundred people. About this time, because of difficulty with his throat, he had to give up preaching for awhile, and served as special agent for the United States Treasury in the Niagara District. After four years of this work, he resigned and became evangelist for the state of New York. During this period of service he established churches in Fredonia, Wellsville and Rochester.

In September, 1891, he began his work for Hiram College and was in the employ of the school for fifteen years. While serving Hiram College in his earnest, faithful way, he laid the foundation for the endowment of that institution. After his work with Hiram College, he spent two years doing special work in raising funds for the Foreign Christian Missionary Society.

Following this period, Mr. and Mrs. Hertzog visited China where their daughter and son-in-law, Dr. and Mrs. Elliott I. Osgood, had spent many years in missionary service. While in China, Mr. Hertzog superintended the building of Tisdale Hospital at Chuchow, and helped the missionaries in many ways. He has always been a strong friend of the missionary work, has given generously to this cause in a financial way, aside from the fact that his daughter has served in China for nearly twenty-five years.

Mr. Hertzog was a man beloved by all who knew him, a strong preacher, an earnest evangelist, a true friend, and a loving husband and father. He leaves behind him his wife, Mrs. Ella M. Hertzog, his daughter, Mrs. Elliott I. Osgood, and a son, Fred Hertzog. Few men in their ministry have had longer or more fruitful service than has O. G. Hertzog.

Dawning of a New Day

Part of October was spent in the conference of our mission. There were over sixty of us there including the children. It was a fine time of good fellowship and planning for the work.

At Lotumbe, sixteen have been baptized during November. The schools are in full swing and things are moving onward.

HERBERT SMITH.

Lotumbe, Africa.

Youth Challenges Itself

By ANNA M. CLARKE

KANSAS, Indiana and Kentucky, through their woman's state boards, have done an outstanding work among the young people of the Circles and Triangle clubs by holding three-day State Meets. Kansas held its third annual Meet in November; the young people of Indiana assembled for their second Meet in January and at present Kentucky is planning for its third such gathering.

The Circles and Triangle clubs have responded in an unusual way by sending delegates; also many churches having no organizations have sent representatives in order that information and enthusiasm for missionary work might be brought to their young people. Work has been strengthened and new organizations have been created because of visions received in the Meets when the scope of the work of the Circles and Triangles, as it relates to the work of the United Christian Missionary Society, has been presented.

The Meets have prepared young people to do more effective work, as ideas and methods of work have been exchanged in the conference and discussion periods. Suggestions for the use of missionary literature and helps have resulted in better monthly programs and also stimulated the reading and study of good books. The inspiring messages of missionaries have created a greater interest in the foreign countries. Plans and aims of the state and national work are presented and all feel a very definite task as individuals and also as organizations.

The climax of the three-day gathering is the sunrise prayer service, the Sunday school and church service with the closing friendship circle. All delegates enjoy the clean, wholesome fun during social hours, but this is forgotten as they enter the more serious business sessions, discussions and conferences. Officers, the leaders of devotionals, and others who take active part, are the young people. Every leader who has attended these Meets has been impressed with the ready response and ability of youth and their eagerness to participate in a greater program of missionary education in the local church.

One of the unique features of the Kansas Meet this year was the "Challenge to Advance" which was sent to the Indiana State Meet. The young people of Kansas have seen the needs of the missionary work and the possibilities for young people to participate in a greater way. With this vision they planned the "Challenge to Advance" which provides for the enlisting of new members and organizing of new Circles and Triangle clubs. Indiana accepted the challenge and during the next five months the state boards and young people are placing emphasis on the importance of Circle and Triangle work.

If the young people are encouraged and aided by the pastors, leaders and woman's missionary societies in our churches our work tomorrow cannot want for consecrated and competent leaders.

Leaving Indiana's 1926 Meet

AGAIN we have returned to our homes from a Circle and Triangle Meet. Again we realize the importance of our part in the great plan of the world for Christ. This year we return from the Meet, not only with enthusiasm and inspiration as we returned last year from our first Meet, but beneath it all there is a determination to *do*, to *serve*, to make Circle and Triangle work all it should be. It is a determination we received last year, but this year we were set on fire by the revelation of the task there is for us in this great missionary program.

We returned, knowing that to us, as students of missions, there comes an added charge of our own personal responsibility. We have seen our numbers, have tried our strength and have proved our power. Now, back in our homes, with the others of our number, dare we fall short in the goal we have set for ourselves? It has truly become a personal responsibility to each of us now and *we dare not fail.*

As we turned outward in the closing circle, left Muncie and joined our own ranks at home, there went with all of us something of the beauty, the happiness and greatness of the task of Indiana Circles and Triangles. What seemed idealistic has now become a reality and we are starting in the second year of organized work, conscious not only of the power within us, but of the power possible to us.

Just at this time comes the membership challenge to Indiana from Kansas. It is a challenge to prove the real worth and sincerity of our own interests in extension of Circle and Triangle work. Kansas has voiced Indiana's thoughts in a definite way. We have come to the place now where we realize that we needed an added impetus to work and a stimuli to give us renewed energy. It is here in the challenge from Kansas. Our acceptance means a personal interest as well as state interest. It means the best that there is in us for Indiana and for the missionary education of Indiana's young people. By our monthly meetings we are building for Indiana's future missionary education. Dare we make it anything but the best?

Shoulders together, making our circle closer and stronger, we hear the challenge, and see the vision of ours to do. Returning we are ready to work for the goal we set.

On your mark!

Get set!

Now—to the task before us!

OLIVE HENDRICKSON, *president 1926 Indiana Meet.*

Indiana Circle Meet, Muncie, Indiana, January, 1926

Kansas Circle Meet, Topeka, November, 1925

What the Kansas Meet Meant to Me

WHEN I try to express my feelings about the Circle Meet, I find that every minute of it meant so much that I can hardly tell what impressed me most. When I try to pick out those things that made the deepest impressions I find that I am telling about everything on the program.

I enjoyed so much the songs and yells and pep, at meal time, but I enjoyed the quiet devotions and the Sunday morning prayer meeting just as much, although in a different way. I thought the prayers were so meaningful and earnest all through the Meet—all the girls have the work on their hearts, I know, or such prayers could not have been offered.

Miss Lela Taylor's talks, of course, were among the high points of the Meet. She told us so many interesting things and brought home to us so forcefully the need in South America for the Christ we know, that we all came away feeling that we cannot do enough for our sisters to the south of us.

I think that I got more practical, every-day benefit from the conference and round table discussions than anywhere else, for we took up our questions and problems there and worked them through. The demonstrations, too, were helpful and interesting. I wish that we could have had more of them.

You see, I have mentioned just about everything on the program. There was an inspiration about the whole Meet that will stay with me a long while, I know, yet it was not inspirational alone, for we learned how and what to do, and we all came home wanting to make our Circle bigger and better than ever before.

The Circle Meet was a new experience for me as it has for many of the others, and I wouldn't have missed it for anything. I have just one regret—or rather, two—that every girl in the state could not be there, and that every state could not have such a gathering.

DOROTHY CARSON.

They Received Him Not

By HELEN A. McGAVRAN

MALTHOO had been baptized. But how tell the story of the days that led up to his deciding to take the step and become a Christian! It had meant so much. He belonged to a proud Brahman family, and as soon as they found that he was becoming interested in Christianity they did everything in their power to prevent his going any further. First, they sent him away to travel. When he returned from the trip and they saw that it had not made him forget the new religion, they began marriage arrangements for him. This meant much excitement, weeks of visiting back and forth between the two homes and presents to be bought and given. Malthoo was married and fell deeply in love with his pretty young wife. But still the pull of the new religion was strong. In order to keep him from attending the Sunday services the father arranged with the head clerk in the office where Malthoo worked to pile up work which would take him all day Sunday even though he would be without work other days of the week.

Finding at length that Malthoo was determined to be a Christian, his family decided to starve him to death and fastened him in a small inner room. He had a miraculous escape that time and another time his father attacked him with a big stick and said he would beat him to death. The boy did not resist but neighbors rescued him.

At last he was baptized and was happy in the friendship of fellow Christians. He used to plan how to get his wife (who had been taken from him) to come back to him. It would take perhaps months or even years of scheming, for they refused even to let him see her, but he hoped some day it might come to pass.

After he had been a member of the church for a few months it became necessary for him to go to another town to find work. His first thought was to ally himself with the Christians of the town and he sought them out. Now, it happened that the Christians in that place were not of our church—they belonged to another communion, and when they found that this young man belonged to the Disciples of Christ they refused to have anything to do with him.

I doubt if we can ever realize how that affected Malthoo. What did it mean? Did they not love and worship the same Lord and Master? Then why would they not receive him?

He was thrown back for companionship and fellowship on Hindus, who at the least suspicion that he was even interested in Christianity would persecute and deride not only him but his Lord and Master Jesus Christ, heaping on him vile abuse and calumny. How could Malthoo bear that? In want and loneliness he would naturally begin to wonder whether after all he had been right. Had he not better return to his own religion and so delight the hearts of his father and mother? These were his thoughts but he did not act on them. He returned to his Christian friends in his home town and there the thing happened that he had foreseen, he was poisoned, perhaps by his own mother.

Had the Christians in the town he went to been able to receive him, he would probably have lived for years and, serving his Lord, might have become a leader among his own people. Malthoo's life was forfeited and the coming of the Kingdom of God in this land sadly hindered.

Echoes from Everywhere

(Continued from page 50)

From Kindergartens To Gardens

The kindergarten class made the best record in attendance, good behavior and progress last month and was allowed to have a party. They spent a happy hour playing games, looking at postcards, etc., until time for refreshments.

The older girls have spent their spare time making gardens and get much pleasure out of the work. They seem to be making good progress in school and several new things have been introduced which keep them interested.

LUCILE FORD.

Mahoba, India

Festivals and Fighting

The school work was interrupted during the last of the month by the annual harvest festival. This is one of the big times of the year when most of the population gathers across the river to dance and sing and play and eat. Eating is one of the principal pleasures. The amount of sugar cane consumed by the chewing of the stalks and the amount of hard, poorly cooked corn eaten is amazing. The grounds soon assume the appearance of a farmyard with chewed up stalks and corncobs decorating the place.

This year for the first time take-offs of the foreigners were inserted in the plays. Although I strongly suspect that one of the two characters represented me, I consider that day the most enjoyable of all the days which I have spent at the harvest festival.

The Ogdens who have had the building up of the school during most of its existence and still render the most valuable service, assert that they believe that the school is doing better work and more of it than at any time in its history.

The country is quiet now around here but four days' journey away the Chinese, with the Shangchen Tibetans, are fighting the Ranalama who heads a rebellious faction of Tibetans. It is still doubtful who is coming out ahead.

M. H. DUNCAN.

Batang, West China

Trials of the Farmer in India

This is a time when but little can be done in the way of outdoor preaching. The fields are ripening and are beset by thousands of birds of all sorts and sizes that take a liberal toll of the grain. Flocks of bright green parrots, tinged with a delicate yellow, fly around shrieking shrilly. They will bite off a whole ear of grain and carry it off to a nearby tree to devour. The ubiquitous sparrow is present in swarms. Then there are numbers of pretty little Java sparrows and that everywhere-present old villain, the black crow. Below the rats swarm, while in the country the unprotected fields are broken and trampled down and devoured by large numbers of deer, pigs and other animals. Even the foxes, jackals and porcupines are not above taking a share of the general loot. I fancy the Indian farmer loses a good deal more than fifty per cent of his crop at the mouths and beaks of these depredators.

In parts of the country monkeys descend in swarms on the ripening grain. They are sacred to the Hindus and enjoy absolute immunity. When one further remembers that the small farmer has to borrow money for each sowing and pays from thirty-eight to seventy-five per cent interest on it, his lot truly appears miserable and hopeless. Yet they are, on the whole, wonderfully cheerful.

C. G. ELSAM.

Maudaha, India.

Belgian Government Aids Medical Missions

In the Tropical School of Medicine, Brussels, Belgium, two courses are offered, one for doctors and one for nurses, preferable to those who have spent some time in medical work in Congo. Many of the doctors teaching in the school have had experience in the tropics.

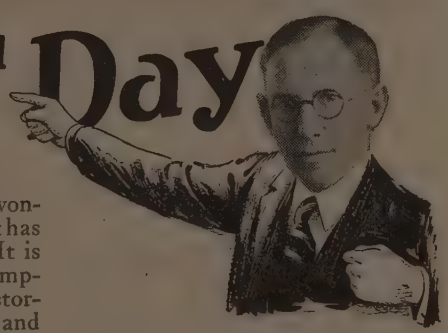
Two four-month terms are given during the year. No tuition charges are made to missionaries and an allowance is made them for expenses amounting to about fifty cents per day.

If regular semi-annual reports are made, medicines and medical supplies are furnished through the Colonial Health Department to medical missionaries for use in our mission dispensaries and hospitals in the Belgian Congo. Several cases of these medical supplies have been furnished to the dispensaries and hospitals of the Disciples of Christ Congo Mission.

Miss Tessie Williams, who has spent

(Continued on page 61)

I Offer You $15 a Day



Make $15 a day selling this wonderful new household article that has taken the country by storm. It is CED-O-BAG a moth-proof, damp-proof, dust-proof, germ-proof storage bag for clothes, blankets and furs. It is the greatest, fastest selling household article that has come on the market for years. Every housewife wants one, buys on sight.

CED-O-BAGS are made from rubberized fabric which has been chemically treated. They are patented. Nothing else like them. Instead of a small easily torn paper bag or a clumsy, expensive cedar chest, a CED-O-BAG provides adequate space for two to four garments. And yet, with all of these distinctive advantages CED-O-BAGS are priced for quick sale.

Ced-O-Bags Offer Big Profits

There is a chance for you to clean up a lot of money in your town at once just by taking orders for CED-O-BAGS. L. H. Green went out and made a clear profit of $12 in one afternoon. J. V. Davis took five orders in one evening and was $5 richer. Edith Phillips made $53 in one week's spare time (evenings.) You can do as well, or better.

No Experience Needed

You don't need experience or training. Every home in your town is a live prospect. All you have to do is show the housewife a CED-O-BAG and take her order. We deliver and collect. You get your profits at once, and move on to the next house and take another order. Everyone buys. Geo. Jones took 22 orders in two days spare time and had a clear profit of $22. 21 agents report an average profit of $3 an hour.

How Much Money Do You Want?

Would you like to make an extra $100 or $200 a month, in your spare time? Would you like to gather a lump sum of $500 or $600 in a couple of months? If you would, here is your chance. Mail me the coupon and I will tell you all about this money-making proposition. I will show you how you can make $15 a day or more in this easy, pleasant, engaging work. I will show you the way to quick profits—big profits. Mail the coupon now.

C. E. Comer, The Comer Mfg. Co.
Dept. V43 - - - Dayton, Ohio

Mail This Now

C. E. Comer, The Comer Mfg. Co.,
Dept. V43, Dayton, Ohio.

Dear Sir: Please send me full details of your money-making proposition by which I can make $15 a day in cash. This does not obligate me in any way.

Name_____

Address_____

_____

Golden Jubilee Home, Luchowfu, China

Mrs. Affra B. Anderson, head of the auxiliary department of the U. C. M. S., and of the campaign for the Golden Jubilee, spent three days in Luchowfu and it was most fitting that she should be the first house guest of Lillian Collins and Wenona Wilkinson, who live in the Jubilee Home

"The Day of the Race"

By H. J. WILLIAMS

ON Columbus Day we attended a mass picnic of the young people from the evangelical churches of Buenos Aires, held in a woods between the River Plata and the old national hippodrome. There were about four hundred people present from the Disciples of Christ, Methodist and Lutheran churches.

Columbus Day among Latin peoples is called "The Day of the Race," and in Argentina it is celebrated with parades, great public gatherings, speech making and a grand display of flags, bunting and special lighting efforts.

Mrs. Williams and I went to the picnic in company with Miss Ruth Fish, Miss Lora Garrett, and several of the students from the Instituto Modelo, a party of eleven. When we reached the picnic grounds we found that two or three hundred people had already gathered and were eating their lunches in groups—families, church parties and friends. Everyone was sitting or squatting on the ground, and many of the picnickers had tiny fires going where they were heating their *yerba mate*, the native tea.

Following lunch there was a program of speech making and games. By this time fully four hundred people had gathered, and it was an inspiring sight to see them enjoying themselves so wholesomely, knowing as we did that only a few years ago such an informal gathering of youth, Christian in ideals and action, could not have been possible. Occasions of this sort are one evidence of the earnest and fruitful effort of the workers who have been laboring among these people for a generation. Dr. Charles Drees of the Methodist Board, seventy years of age, a man who has spent a half-century in Christian service in Latin American countries, was present at the picnic and spoke out of the fullness of his heart for these Argentine young men and women in whom he has so much pride and in whom he places so much confidence. The process of Christian nurture through schools, churches and personal work seems very, very slow at times, but sincere, prayerful effort is bound to have its reward.

Words Pierced Her Heart

IN one village which we visited for the first time the people seemed glad to see us and we soon had a crowd of sixty people to listen to the singing, the Victrola and the preaching. The attention was good and one old woman, particularly, seemed greatly interested. She said, "I have lived all these years but you have never come to see me before." When we were leaving she, as well as others, followed us down to the tonga. As she listened we had seen tears in her eyes and now she began to sob. We asked her what was wrong and she said that the things she had heard had gone into her heart.

Kulpahar, India — ETHEL SHREVE.

NOW THE SIXTEENTH YEAR OF THE CHRISTIAN BOARD OF PUBLICATION—

A BROTHERHOOD ENTERPRISE—

Established and existing only for the purpose of serving the brotherhood and advancing the plea of our people.

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Advocating and supporting the united missionary work and all the recognized activities of the brotherhood. Its dividend contributions for these causes now amount to $70,-350.00.

Now Extending our Plant for Greater and Better Service—Growing with the Brotherhood!

CHRISTIAN BOARD OF PUBLICATION
ST. LOUIS.

Echoes from Everywhere

(Continued from page 59)

one term in Africa as a nurse, most of the time in a station without a doctor, sailed February 13 for Belgium where she will take advantage of a course in the Tropical School of Medicine for six months of her regular furlough, curtailing to this extent the time she might have spent with her family.

Afraid of
A Ghost

An Indian neighbor came in one day telling me that his little boy had been quite sick with a fever. They were quite concerned, especially because the child was keeping his eyes shut, not opening them night or day. After making some inquiries I urged that the child, a two-year-old, be taken to a good doctor. On doing so, they found that the child had an acute attack of opthalmia, from which he got relief after a few days of proper treatment. But the fever persisted and the child was pretty sick. The missionary doctor made a daily visit and the family appeared to be satisfied with what was being done.

And then, suddenly one evening, about an hour after the doctor had called at the house, the baby and mother, and the whole family, went away to a distant part of the town. I explained to my Hindu friend that it would be impossible for the doctor to attend the child at that distance. He said that he realized that, "but," he said, "You see it is this way. Near our house here there is a Mohammedan grave. The ghost of that man has taken possession of the baby's body and is hindering his getting well." "Why," he said, "just see all the medicine and all the care the doctor has given! But for that ghost the child would have been well by this time. And so we have taken him away, far from the grave, and the ghost will not bother him there."

The baby got well and of course we were very glad that he did. Some day, perhaps, we can help them see that the ghost had nothing to do with it.

HELEN A. MCGAVRAN.

Jubbulpore, India

Home Mission
Church Self-Supporting

The Highland Park Church, Chattanooga, Tennessee, has been a home mission point for several years, but has shown steady progress and this year became a self-supporting church. R. G. Sherrer, pastor of this church, has led in a program of development which has meant not only a growth in financial support, but in additions and in every phase of the church's life. We rejoice at this new, strong church in the city of Chattanooga.

This church has had a worthy share in the whole missionary program, even during the days when it was bending every effort to come to self-support. Its interest in the Golden Jubilee led its members to make a gift of $450 which was used in the purchase of a carload of cement that was used in the erection of the school building at Livingston.

The Warrens
In Damoh

The Warrens were here Sunday and Monday and we had tea with them yesterday as they passed through the city. Both are fine and are getting their eyes full. It is a shame they cannot spend a full three months here in India.

RAY E. RICE.

Damoh, India.

Portsmouth
In the List

In the *Year Book* list of the one hundred churches giving the most to our organized work, Portsmouth, Ohio, should be fifty-eighth, with a total gift of $5,134.34. They were inadvertently left out of this list entirely.

Widespread Interest
In Reading Contest.

Local interest in the Reading Contest has resulted in placing the missionary books listed for points in the public libraries of the following places during the month of January: Kentland, Indiana, Greencastle, Indiana, Houston, Texas, Des Moines, Iowa and Fulton, Missouri.

From Mrs. J. D. Case, president of the Indiana Woman's Christian Missionary Society, comes an order for two sets of thirty-eight books each. These books are to form the nucleus of a circulating missionary library for the state of Indiana. Mrs. Case adds: "We are planning to circulate these books in our weak societies and in churches where we have no societies. Thus we will strengthen our 'home base' while we are 'showing Missouri' in the reading contest."

Negro Young People's Conference

THE first Negro young people's conference among the Disciples of Christ, probably the first such conference in any communion, will be held at Southern Christian Institute, Edwards, Mississippi, May 23-30. The conference is similar in scope and plan to the standardized conferences held in all parts of the country for young people and is one of the thirty-one camp conferences to be held this year. Mr. and Mrs. J. B. Lehman, of the Southern Christian Institute, will be the hosts, cooperating with the young people's superintendents of the United Christian Missionary Society in arranging for the gathering. Already much interest has been manifested among the Negro young people regarding the conference.

United Christian Missionary Society Directory Home Institutions

Homes for Children

Child Saving Institute, 42nd & Jackson, Omaha, Neb.
Christian Orphans' Home, 2951 N. Euclid Ave., St. Louis, Mo.
Cleveland Christian Home, 11401 Lorain Ave., Cleveland, O.
Colorado Christian Home, 29th Street & Tennyson Ave., Denver, Colo.
Juliette Fowler Home, 200 Fulton Street, Dallas, Tex.
Southern Christian Home, 176 Cleburne Ave., Atlanta, Ga.

Homes for Aged

California Christian Home (Massie Home), Signal Hill, Long Beach, Cal.
Christian Old People's Home, 873 Grove St., Jacksonville, Ill.
Emily E. Flinn Home, 615 West 12th St., Marion, Ind.
Florida Christian Home, Murray Hill, Jacksonville, Fla.
Northwestern Christian Home, Walla Walla, Wash.
Sarah Harwood Hall, Junius Heights, Dallas, Tex.

Mountain Schools

Hazel Green Academy, Hazel Green, Ky.
Livingston Academy, Livingston, Tenn.

Negro Schools

Central Christian Institute, Huber's Station, Shepherdsville, Ky., R. R. No. 2.
Jarvis Christian Institution, Hawkins, Tex.
Piedmont Christian Institute, Martinsville, Va.
Southern Christian Institute, Edwards, Miss.

Other Institutions

Broadway Christian Church and Community House, Broadway & Engel, Cleveland.
Brotherhood House, 1080 W. 14th St., Chicago, Ill.
Disciples Community House, 147 Second Ave., New York, N. Y.
Flanner House (Negro), 806 N. West St., Indianapolis, Ind.
Japanese Christian Institute, 936 Wall St., Los Angeles, Cal.
Mexican Christian Institute, 1000 S. San Jacinto St., San Antonio, Tex.
Valparaiso Christian Hospital, Valparaiso, Ind.
Yakima Indian Christian Mission, White Swan, Wash.

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Children's Day — Foreign Missions
Thanksgiving Sunday — Home Missions and Religious Education
Christmas Sunday — Benevolence

SEND OFFERINGS TO THE

United Christian Missionary Society, 425 DeBaliviere Ave., St. Louis, Mo.

Caught on the Run

By Barton A. Johnson

"WHERE," I asked the Harvey House man at Wellington, Kansas, "is 115 West Ninth Street?"

"I don't know," he apologized, "I only know two streets here."

"Well, do you know where Claude J. Miller lives?" I persisted.

"Sure," he smiled, "he lives right up by the Christian Church, nine blocks north, on the west side of the street. And say," he remarked, as I reached for the door, "he is a fine fellow."

I was curious to know what sort of man had so impressed the community.

After spending a busy evening talking about missions, planning our county conferences, and going through that splendid new work shop, I began to understand why this man was known by a chap not even acquainted with the streets.

And one particular impression would not down. Here is a preacher having the courage and patience to teach stewardship. He has preached fifty-one stewardship sermons in a four-year pastorate. Out of an official board of thirty-six, all save four are tithers. During that time a spacious new church has been erected, a living link supported and, in addition, a substantial gift has been sent to the general fund. Furthermore, Phillips University has been materially aided through bequests coming from these people. Indeed this alert preacher is leading his folk to include world missions in their wills. Already more than $7,000 has been designated for the United Christian Missionary Society in the wills of this congregation.

As we shook hands on the front step, I silently paid him the tribute the poet paid Abou Ben Adhem, "May your tribe increase."

Walking back to my room in the clear, cold night, I couldn't keep from imagining what would happen if some of our particularly godly and daring ministers should really teach stewardship and lead their folk to put God *first*.

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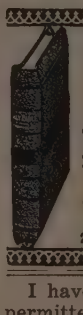
Hartford Seminary Foundation, Hartford, Conn.

Memories of Twenty Years

By Annie Agnes Lackey MacDougall, Naini Tal, India

WE as missionaries are not the only ones whose influence is going out, but our own lives are being, perhaps unconsciously, influenced by India's life. During the twenty or more years I have lived in India I know that I have received real help from certain lives from among India's own people. I often think of Usha, a dear Indian girl, and a Brahmo-Samajist too, also Chandra Lila, as I knew her during her long visit in Deoghur. Then there is Shyambhabini Base, Sitara Bai and poor Mahabir, our faithful though humble old evangelist who has become a leper and is now in Mungeli asylum, and many others also. Mahabir's son, born after I came to India, and his nice little wife, who was one of my orphanage girls, are taking training in our Bible College, and how happy the poor leper-father is, and with what yearning he writes to Mr. Macdougall from time to time with regard to this son. It brings tears to our eyes to read the letters.



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I have been so thankful that I was permitted to see Pandita Ramabai before she died. It was a wonderful day that I spent with her and I shall never forget its experiences.

I feel so rich in all the memories and all the helps that India has given to me. How I would love to have another lifetime to work in this land. It seems such a short time since I landed in Bombay with Dr. Baldwin, and since the days and weeks in Deoghur when Miss Graybiel was superintending the building of the bungalow and when she, Miss Jane Adam, Miss Farrar, Miss Maddock, Dr. Baldwin and I all lived in the old chapel-home and dined in a grass hut. Those were interesting and happy days as all my days and years in India have been. Miss Adam used to say, "Even the angels must envy us the work and the opportunities we have for service in India."

Pronunciation of Foreign Words

ă is to be pronounced as ă in hăt.
ä as ä in ärm.
ai as ai in kaiser.
au as au in kraut.
bh as bh in clubhouse.
dh as dh in roadhouse.
ĕ as ĕ in mĕt.
ē as ē in thēy.
ĕ as ē in hĕr.
gh as gh in doghouse.
h is always sounded, even when final.
ĭ as ĭ in pĭn.
ī as ī in machīne.
kh as kh in buckhouse.
mp as mp in damper.
ō as ō in tōne.
ŏ as ŏ in tŏn.
ts as ts in catsup.
ŭ as ŭ in bŭt.
û as û in fûll.
ū as ū in rūde.

In accenting Tibetan, Chinese and Japanese words, each syllable must be treated as a separate word.

China

Anhwei-An hwē
Cheng-Chĕng
Chuchow-Chū jō
Chung Ching yu-Chŭng Chĭng yū
Ginling-Jĭn lĭng
Haiphong-Hai fŏng
Heo-Hē ō
Kiangsu-Kī äng sū
Liu-Liŭ
Luchowfu-Lū jō foo
Mekong-Mī kong
Nanking-Năn kĭng
Nantungchow-Năn tŭng jō
Shi Kwei Biao-Shī Kwē Bī au
Whangpoo-Wäng poo
Wuhu-Wū hū
Yangtse-Yäng tsĭ
Yunnanfu-Yū năn fū

India

Bilaspur-Bī läs pur
Brahma-Samajist-Brä mä-Sä mä jĭst
Chandra Lila-Chŭn drä Lī lä
Damoh-Dŭ mōh
Deoghur-Dē ō ghur
Gandhi-Gän dhī
Harda-Hŭr dä
Jubbulpore-Jŭb bŭl pōre
Kulpahar-Kûl pä här
Mahoba-Mu ho ba
Malthoo-Măl thū
Maudaha-Mau dă hä
mela-mē la
Mungeli-Mŭn gē lī
Naini Tal-Nai nī Täl
Rath-Răt
sadhu-säd hū
Shyambhabini Base-Shy ämb hä bī nī Bä se
Sitara Bai-Sī tä rä Bai
Usha-Ush ä

Japan

Kobe-Kō be
Osaka-Ō' sä kä
Oshima-Ō shī mä
Takinogawa- Tä kī nō gä wä
Tennoji-Tĕn nō jī
Tokyo-Tōk yō

Latin America

Aguascalientes-A wäs käl yĕn tes
Colegio Americano-Cō lē hīō A mer ī cä nō
Colegio Ingles-Cō lē hīō Ing lēs
Colegio Morelos-Cō lē hīō Mō rē lōs
Erasma Braga- E räs mä Brä gä
Galeana-Gäl ī ä nä
Gattinoni-Gät tī nō nī
Instituto Modelo-In tū stī tō Mō dē lō
Instituto Norte-In stī tū tō Nōr tē
Italina Azzati-Ĭt a lī nä Äz zä tī
Jorgelina Lozado-Hōr gē lī nä Lō zä dō
Maxima-Măx ī mä
Puerto de Concepcion-Pwēr tō dē Cōn cĕp cī ōn
Villalva-Vil läl vä

Philippine Islands

Laoag- Lä wäg
Vigan-Vī găn

Tibet

Batang-Bä täng
Chengtu-Chĕn tu
Lao-kay-Lau Kēy
Yunnan-Yūn năn

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Preaching to a Sadhu

RECENTLY I had an experience which I have never had before—that of preaching to a *sadhu* or holy man of India. I was sitting in a home and the woman was singing with me, when two men walked in. The woman did not run to hide her face from them, as would be the usual thing, for these were holy men and the very sight of them washed all her sins away. The men were dressed in saffron robes, their hair covered with ashes and done up in a knot. One wore a turban over this. On each side of their foreheads were two big red marks which looked like paint. In the middle of the forehead was a big mark of ashes. Nevertheless, they had good faces. The woman showed them a great deal of honor, for had they not shown her much honor in coming to her home? She brought a pan of water and washed their feet. Here in India and among these people this oriental custom seemed as natural as anything could be.

Soon one of them asked me to tell them about our religion. With some little trembling I tried to tell them the whole story of Christ. They were very much interested but could not agree that Christ was the only one without sin. They think that they as holy men are without sin. When they found I was not married they said, "Oh, you are a *sadhu* as we are. You are unmarried and go about teaching the gospel." I said, "Yes, in that way I may be a *sadhu* as you are, but in another way I am not, for I sin." One of them said, "Oh, you are too humble. You go about as we do teaching the people good things. Today we just happened to meet. We will go on and some day we will both leave this world, but we will both have traveled in the way of seeking truth."

ETHEL SHREVE.

Kulpahar, India.

Receipts for Seven Months Ending Jan. 31, 1926

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches	$179,017.67	$ 3.39	$ 47,427.47	$ 35,156.93*
Sunday Schools	151,410.89	12,722.76	5,427.85	7,643.72*
Christian Endeavor	4,306.62	649.62	89.00	1,706.28*
Woman's Missionary Societies	203,513.75	30,564.73	2,122.15	375,305.33*
Circles	12,974.56	586.20*	457.00	19,267.34*
Triangles	1,746.89		17.60	17.60
Children's Organizations	3,771.92	261.63*	13.71	8,680.99*
Individuals	24,976.54	3,865.79	31,080.79	31,013.22*
Bequests	1,800.06	1,349.94*	3,240.00	7,880.58*
Interest (U. C. M. S.)	22,498.93	13,467.95	19,065.62	4,164.81
Interest (Old Soc.)	23,686.70	231.86		
Men and Mill. Movt.				22,000.00
Receipts from Old Societies	2,900.00	2,900.00	60,030.16	22,375.37*
Home Missions Institutions			60,888.30	9,005.49
Benevolent Institutions	25,994.80	5,119.24	7,140.67	5,480.15*
Annuities			56,548.32	13,659.72
World Call Subscriptions and Advertising			39,702.37	1,997.19*
King's Builders			3,163.09	417.75*
Literature			26,132.07	8,967.08
Miscellaneous	18,841.69	2,984.12	30,620.98	22,700.77*
	$677,441.02	$70,311.69	$393,167.15	$503,810.92*

Board of Education

Churches	$ 50,482.36	$ 2,848.86*	$ 450.70	$ 4,109.76*
Sunday Schools	242.39	140.57	65.00	63.30
Individuals	3,346.50	1,138.75*	400.00	1,011.35*
Colleges	5,907.46	146.13*		
Miscellaneous	2,935.17	1,628.43		
	$ 62,913.88	$ 3,364.74*	$ 915.70	$ 5,057.81*

Association For the Promotion of Christian Unity

Churches	$ 2,255.54	$ 183.25*
Individuals	1,822.00	210.75
Literature	141.75	163.19*
Interest	21.16	6.71
	$ 4,240.45	$ 128.98*

*Decrease

Easter Week of Prayer

THE program for the Easter Week of Prayer has been prepared, the theme being "The Abundant Life." The first service will be a memorial for Miss Mary Kingsbury, one of our first misionaries to India, who served forty-three years, the longest service ever given by one of our missionaries in a foreign country. A large picture of Miss Kingsbury will be sent to each missionary society with the suggestion that it be framed and unveiled at this service. The women are asked to express their appreciation for Miss Kingsbury and her work by a generous thank offering.

Institutes Planned

UNDER the direction of Miss Hazel A. Lewis, of the division of religious and missionary education, eleven institutes have been planned for the training of vacation church school leaders. Six of these are in our colleges and two in our Bible Chairs. This division has been holding biennally a conference of the teachers of religious education in the colleges of our brotherhood. It is proposed to hold the 1926 conference March 19-20 in St. Louis. The number of these teachers has greatly increased in the past six years.

The Missionary Register

Births

Horace Winston, to Mr. and Mrs. W. W. Haskell, China, November 13, 1925.

Elinor Joy, to Mr. and Mrs. W. H. Scott, India, December 23, 1925.

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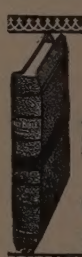
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Joy would cease to be joy if one were to shut it up in his own soul that he might enjoy it alone.—*A. McLean.*

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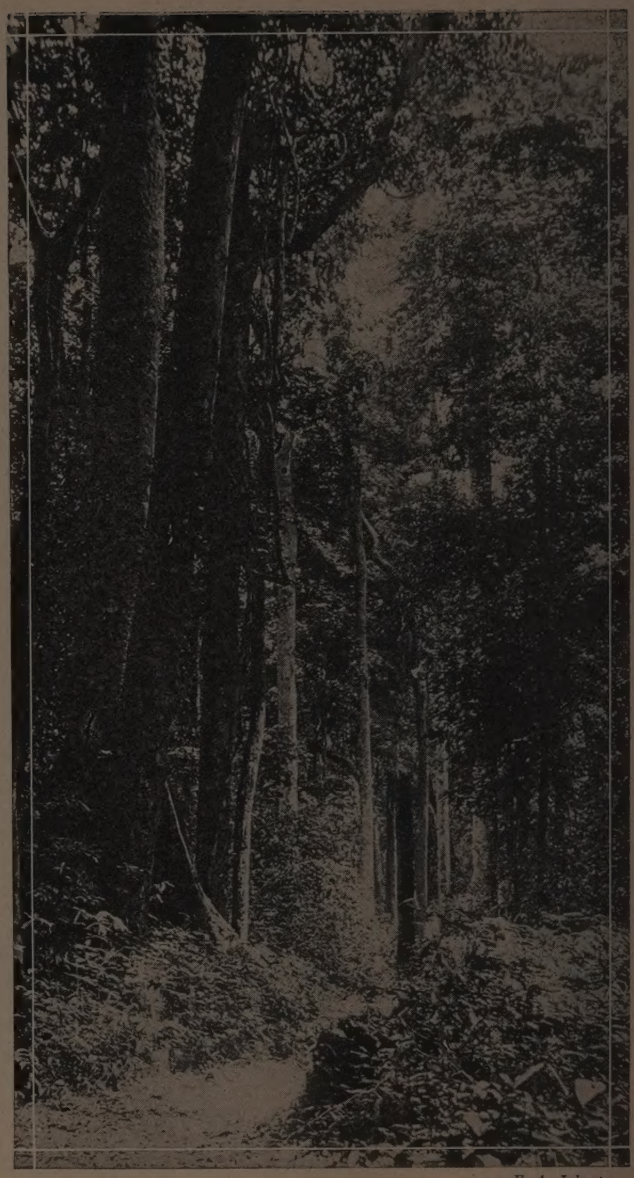
THE MONGO TRAIL

(In the Region of the Disciples of Christ Missions in Africa.)

Of all the ancient shades that shade the earth
None older than the border of the Mongo Trail.
High tower the age-old trees; high sway the grasses and the lace-like drapery of vines;
On, on it leads through swamp and swale;
Lattice of vine, curtain of vine with silver broidery touched,
There shadows never lift. Earth all of russet brown from dying leaves,
Leaves drifting down unceasingly to earth
Never to see again the sunlight, so there grieves
Forever in the depths, the greens and scarlets of the tropic wood.
There grow the rare-hued orchid and begonias, waxen flowers.
There, too, all ferns, delicate as gauze or massed in heavy brakes—
Where never sunlight filters through in brightest hours,
Nor starlight, neither moonlight, drip silver droplets down.
Yet places are where, on a sudden, the forest breaks,
And oh, the glory of the sunshine then
Or of the brilliant stars that darkness wakes!

The men who walked this Trail through years of centuries unknown,
Walked stealthily, spear-laden, breaking the awesome silence with their rhythmic lay—
Frightening afar the hungry beast by their strange human voices' song,
Songs whose sweet, harmonious play
Waft weird, weird melody through the shade.
Now, here and there, upon the Mongo Trail one finds a break
Where stands a curious fetish, turning fateful path to other side,
(For these dark children fear some great Unknown
And animistic faiths within their bosoms hide.)
The women, too, walk there, all burden bearing left to them,
Behind the lord and master walk the woman and the child.
To bear the load the woman's part and so, bent to her task,
She treads the forest trails, like them uncared-for, wild!

All day the dew drips on the Trail as angels' tears, for all too oft the mourners' cries arise—
The wails of ghastly painted mourners—doleful, woeful sound!
They rise in hopeless, helpless pain and fear,
Not only ear but soul they wound!
The forest voices! Bird-songs! Lo-ku-lu-ko-ko, royal his coat of blue;
N-seum of midnight plumage and many a strong, swift wing here whirred
And whirs. (Strange is this loud, loud whirring of the tropic wings.)
Now list!
There comes above the call of brilliant bird,



—E. A. Johnston

A trail through the dense jungle in Belgian Congo

Voices that chant, that stir to melody the forest air,
A minor note in clear, sweet music's swell—
Young Christians walk the narrow trail and their rich songs
The one great Name, the Name of JESUS tell!

Still may the cruel trader in mankind search there for slaves,
Still may the leopard crouch, the elephant pass,
Yet day is coming to the Mongo Trail and to its jungle huts,
Hidden for ages in the tall, tall grass.
Yes, Light is coming, but there is need of haste,
For still these forest children die too soon, too soon in darkness fail.
And we, who know the sun so clear and strong,
does light blind us
So that we cannot see these children dying on the Mongo Trail?

—ADELAIDE GAIL FROST.